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CONTENTS

EDITORIALS: Note and Comment 601-605
TOPICS OF INTEREST: Cleveland Honors the Eucharist by Gerard B. Donnelly, S.J.—A Kentucky Sesquicentennial by Thomas F. O'Connor—Red Councils of the Unemployed by Joseph F. Thorning, S.J.—The Utilities Lobby Investigation by Floyd Anderson 606-611
POETRY: Full Circle—Covet No Crown of Years 611; 615
SOCIOLOGY: Catholic Action and Temperance by John J. Griffin 613-614
EDUCATION: Larger Colleges or Better? by John Wiltbye 614-615
WITH SCRIP AND STAFF by The Pilgrim 615-616
LITERATURE: Poetry and the Pendulum by Eileen Flick 616-617
REVIEWS OF BOOKS ..618-620.. **COMMUNICATIONS** ..620-621.. **CHRONICLE** .. 622-624

Peace Among All Nations

THE seventh National Eucharistic Congress closed last week in Cleveland, but the treasures of grace which it brought to our country will long remain. From its inauguration, there was never doubt that the Congress would fulfil all the high hopes entertained of it. The pageantry of the Liturgy combined with the eloquence of lay delegates and of such spiritual leaders as Cardinal Hayes, Archbishop McNicholas, and Msgr. Sheen, to create a setting worthy of Our Lord upon His Eucharistic throne. The effect upon the souls of all who took part in the Congress, either actually or in fervent desire, will be lasting.

In many of the addresses, the note of world peace was taken up, but this was not wholly due to the fact that war now threatens the whole world. When men gather to do honor to Him who is the Prince of Peace, their hearts turn naturally to thoughts of peace. For He alone who conquered death and hell can give us and all the world true peace. Only through Him can peace be made sure and lasting, for He alone can disperse the agents of evil at work in this world to stir up hatred and discord and to set nation in arms against nation. At the present moment, it seems almost useless to appeal to governments and to leagues. Our own nation has no material issue at stake, but, unfortunately, other nations are not equally free from entanglements.

Many of these entanglements are factitious rather than real. Practically all of them have been created by political leaders, of this and of former generations, and critical examination in the light of justice and charity will show that few of the ancient prejudices existing among nations have any real factual basis. The common sense of the common people admits this truth, and that is why no people, free to govern itself, will embark upon a war of conquest, or resort to arms except in self-defense. To a large degree this right of the people to govern themselves and to decide upon domestic and international policies is disturbed in every country in the world, our own included, by the machinations of time-serving politicians. Nearly twenty years ago, President Wilson drew, but without practical effect, a clear distinction between a people and their government. As autocracy grows, the voice of the people cannot be heard, and their wishes can be thwarted without difficulty. The right to legitimate self-government is thus destroyed by men who, in the eloquent words of the Archbishop of Cincinnati, are "proud leaders, insane in their own conceits, strutting up and down the nations, speaking as if not answerable to any authority, disregarding the dignity of human nature, and the eternal destiny of man." They have no compassion on the multitude, said the Archbishop, because they are the enemies of Him who came to give man peace and true liberty.

Unerringly the Archbishop singled out the great cause of unrest at home and of the probability of war abroad. When men lose faith in Almighty God, faith in man, God's image, cannot long endure. Respect for the dignity of man is predicated by respect for the dignity and the authority of God who created man. When government is conceived of as a compact, made among men, possessing no higher sanction than that which can be given by a political majority, it bears within it the principle of its own dissolution, and tends to tyranny or to impotence and, in either case, to ultimate destruction. The course of its progress will be attended at home with growing dissatisfaction and disorder. Its climax is, commonly, rebel-

lion, or disintegration following an unsuccessful war fostered by the autocrats to bolster their failing hold upon the country.

History repeats itself, because history is, essentially, a chronicle of human nature. The theory that man can base his life and his institutions upon a foundation which utterly excludes Almighty God and His law, is not new. It has been tried again and again, in the life of individuals and of nations, and it has invariably brought disaster, yet men and governments seem never to reap wisdom from their experience. The curse of this age is that God, the Governor of all nations, has been excluded from His place in the government of nations. No compact among governments, no treaty, no league, no reliance in international affairs upon truth and fair dealing, can fill the place left vacant by the exclusion of Almighty God, for the sole sufficient sanction for honesty and justice is God Himself. What security is there for property, for reputation, for life, asked Washington, "if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice?" Without faith in God, the sense of religious obligation, which permits us to trust man, cannot long persevere.

As Washington wrote, "every species of free government" must rest upon the firm basis of religion and of morality. Without it, government tends to become a mockery. War looms today because governments have forgotten Almighty God, and until we once more admit the sovereignty of God over man and all his works, we shall have disorder at home, and in all the world the perennial danger of war. Our only resource is in Him, and with Cardinal Hayes, in his address at Cleveland, we must pray that this Eucharistic Congress will ascend to God as our prayer "that the menacing clouds of war may be dissipated by the radiant splendor of the Prince of Peace."

What Are "Munitions"?

LAST week the President conferred with the Secretary of State on certain clauses of the Neutrality Act. The Munitions Control Board, created under the Act, had compiled a catalogue of "munitions," and submitted it to the President. On September 25, the President issued a formal proclamation listing "the implements of war" for which manufacturers and exporters will be required to take out licenses.

It is no secret, however, that the Control Board did not find its task an easy one. "Implements of war" is a phrase that can be confined to guns, ammunition, chemicals, and tanks, or expanded to include loans, food, and clothing. It seems to us that Bernard Baruch put his finger squarely on the difficulty when he said on his return from Europe last week, "there is no such thing as 'non-war' materials. It may be that fighting countries can do without gas and machine guns quicker than without wheat and other food, and clothing."

The inadequacy of the Neutrality Act is becoming clearer every day. As it stands, it seems to restrict the exportation of war materials, understood in the most limited sense. Cotton exportations are already increasing, and no one supposed that this material will finally reappear in the form of pinafores for little girls. Cotton is one of the most common ingredients of high explosives. Among the first duties of the new Congress will be a reconsideration of the Neutrality Act, whether or not the scourge of war has struck us by next January.

In case war comes, it will be extremely difficult, particularly at this time, to beat down the profiteers. They will tell us that they wish to extend their factories for the humane and patriotic purpose of putting the unemployed to work. That propaganda has already been inaugurated. The expressed purpose is laudable, surely, but since its accomplishment means more profiteering in blood, let us forget it.

Hungry Catholic Children

SOME months ago, the Governor of New York vetoed a bill which the Assembly had approved by unanimous vote. The purpose of this bill was to end the discrimination against children attending private schools by permitting them to use the buses provided by the public educational authorities. As the costs are defrayed by all citizens, and not by citizens whose children are in the public schools, the discrimination was obviously improper. The Governor, however, took a narrower, and, in our judgment, an untenable view.

A similar issue was recently passed upon by the Attorney General of New York. Two years ago, the Assembly adopted an act requiring public-welfare officials to "furnish indigent children with suitable clothing, shoes, books, food, and other necessaries, to enable them to attend upon instruction, as hereinbefore required by law." In most districts, the authorities took the law as it stood, and made no distinction beween indigent children, based upon the schools which they attended. Recently, however, the question was asked by the State Social Welfare Department, and the local department at Utica, whether the law applied to children in Catholic parish schools. The point was raised in no partisan spirit, as we understand, but merely to remove the doubts of some officials as to the correct interpretation of the law. The Attorney General answered the question by ruling, first, that the terms of the law made no distinction between public and parish-school children, and, next, that the Catholic schools are "in substance, public in character."

It has been announced that this ruling will be taken to the courts. We hope that it will be carried, if necessary, to the Supreme Court of the United States, for the decision of the Court in the Louisiana school-book law will form a valuable precedent. The opinion in that case, read by Chief Justice Hughes, held that to provide textbooks to children in a Catholic school was not a subsidy granted a religious school, in contravention of the State Constitution, but simply a benefit to the children themselves. By implication, the Chief Justice ruled that every school which provides an education, in accord with State require-

ments, to the children of a State is to that extent a public institution.

The mentality of men who would refuse to feed a hungry child simply because his parents, for reasons of conscience, send him to a Catholic school, is not easily comprehended. Perhaps the best that can be said for them is that they are dry-as-dust legalists; perhaps the truer view is that they are descendants of those "missionaries" who in the days of famine in Ireland, set up soup kitchens for Catholic children who agreed to apostatize.

But there is no room for them in this country, regardless of the indictment to which they plead. Catholics are citizens, and they and their children are entitled to all the rights and privileges pertaining to every citizen. We need not invoke humanity to establish our case. Our sufficient basis is the law of the land.

Drink and the Wheel

DETROIT informs us that the American people have purchased more automobiles during this season than in any year since 1929. Kentucky, Maryland, Illinois, and Pennsylvania report that the sales in whiskey reached a new high in the first six months of 1935. Combine these two items of news, and we see why the death rate from automobile accidents shows an annual mortality comparable with that of the World War.

In itself a bottle of whiskey is as innocent an object as a new Ford. But the combination of whiskey and a Ford bids us hang out the danger signal. The man who takes a drink of whiskey, and slips into the driving seat of a car, may not be drunk, but he is a dangerous fool. To direct a powerful machine through the crowded streets of a city is no task for a man whose sense perceptions are even slightly dimmed, but a work that calls for a clear eye and an unclouded brain. We are not prepared to demand that drivers' licenses be restricted to total abstainers, although that would decrease the death rate considerably. But there is plenty of evidence to sustain the thesis that the combination of "moderate" drinking and safe driving is as rare as the dodo. As the smoke lifts from the battlefield of Federal Prohibition, it is easier to understand why Henry Ford worked to make us a nation of teetotalers by law. His purpose can be applauded, if not the means he chose to arrive at it.

Deaths occasioned by automobile accidents are only one indication of the fact that we have not yet learned the proper use of alcoholic beverages. We place no great trust in statistics, but the observations of thoughtful men in various parts of the country seem to show that intemperance, especially among the young, is becoming a national menace. Americans are not drinking beers, wines, and other beverages with a small alcoholic content. Their favorite tipples are whiskey, rum, and gin, tastes acquired during the dark years of Prohibition. For the last two years the manufacturers of these alcoholic beverages have spent, according to a report that appears to be credible, no less than $10,000,000 in newspaper and magazine advertising. Special effort has been made to promote the sales of these wares among women, and with incredible effrontery, one firm has recently begun to advertise a drink of high alcoholic strength "for the beginner."

For the present we are not concerned with the legal aspects of the problems presented since the repeal of Federal Prohibition. Standing always for temperance, and strongly recommending total abstinence, supported by supernatural motives, for the young, this Review put no trust whatever in prohibition by Federal law. Although it is certainly the duty of the civil authorities to promote temperance by a proper control of the manufacture and sale of alcoholic beverages, we do not believe that it is within the power of the state alone to give us a generation of men and women who will use alcoholic liquors temperately. Prohibition taught us that the law is powerless when men and women choose to drink, and to drink intemperately. The source of self-control must be the individual himself.

We note with approval the creation of a "Council for Moderation," with offices in Rockefeller Plaza, New York. Branches are now in course of formation in every State, "to creat a new approach to an old problem." Specifically, the Council will endeavor to promote the principle of temperance by means of an educational program, "without resort to political or legislative action." We perceive no reason why Catholics should not cooperate in this educational work, but we must emphasize our belief that by adding motives drawn from religion we can more easily attain the Council's purpose. In our primary and secondary schools, and in our colleges and parishes, we have thousands of classrooms in which we can teach temperance for all, and total abstinence for those who, for reasons based upon religion, wish to practise a larger degree of self-denial.

We repeatedly expressed our regret, during the Prohibition nightmare, that the old temperance and total-abstinence societies had all but disappeared from our parishes and our educational institutions. We trust that the present crisis—for it seems to us a real crisis—will re-establish them everywhere, but particularly in our high schools and colleges.

Charitable Corporations

THE adjective may seem misplaced, but it would appear that the directors of our great corporations are experiencing a change of heart. It was nothing less than edifying to hear their remarks on the corporation's obligation to give alms, as they spoke at the annual meeting at Washington last week, of the committee on the Mobilization of Human Needs. Assuming that no one spoke with his tongue in his cheek, an inconvenient method of speech at best, we may further assume that our local charities may apply this winter to the local branches of these corporations without fear of rebuff.

The real point of the meeting is found, however, in two addresses, one by the President, and the other by

Walter Lippmann. Mr. Lippmann bade the delegates carry home with them the news that as the Federal Government retires from the field, State and local governments must cooperate with private agencies "to meet responsibility for the relief of human needs." For the emergency is passing, declared Mr. Lippmann, and that emergency alone justified the Government in taking up the work of local relief.

It seems to us that much money would have been saved, and the destitute better cared for, had the Federal Government been willing from the outset to cooperate closely with local private agencies of relief. As we wrote at the time, if the emergency justified intervention at all, it also justified direct dealings with Protestant, Catholic, and Jewish agencies. These groups, knowing the special needs of the people for whom they work, could have avoided millions of reports and thousands of miles of red tape, and the overhead expense would have been negligible. But that is so much water under the bridge. What remains is the present fact that our cities and States must begin to work with the private agencies for the relief of destitution.

Note and Comment

Peace of God In Cleveland

WITH the election falling on October 1, the campaign for the mayoralty in Cleveland, Ohio, was one of these old-fashioned, high-powered, knock-down-and-drag-'em-out fights for which the city on the lakeside has long been famous. The thing was a four-cornered fight, with the Messrs. Gorman, Miller, and Burton—respectively an independent Democrat, a regular Democrat, and an independent Republican—all assailing the incumbent Mayor Davis and just as heartily excoriating one another. As voting day drew nearer, the campaign increased in vehemence. The cries about broken promises grew louder; the yelps of pain became more agonizing; the howls of protest more lusty. Loyal friends marched in greater numbers; stalwarts massed in bigger halls. Bitterer and bitterer grew the assailings of conditions, the denunciations, the mud-slinging, and the general hell. But on September 24 there came a sudden and welcome calm. The Eucharistic Congress convened on that day. And out of respect both to the Papal Delegate and to the religious nature of the Congress the quartet of candidates happily called an armistice in their bloody battle. Mr. Gorman announced that he would deliver no political speeches for four days. Mr. Miller withdrew from all campaigning during the same period. Mr. Burton called off several scheduled addresses, and the Mayor canceled his radio engagements. What was more, all four candidates appeared at the city's mammoth reception to the Papal Delegate, and when the Mayor—avoiding even the slightest reference to local politics—made a fine speech of welcome to the Congress officials, his three antagonists were seen to give him prolonged and vigorous applause.

Reader Interest?

LURID light on what flavor of bait will most quickly hook the snout of the curious reader is thrown by the fate of the notorious "Little Blue Books," which celebrated of late their boastful "First Hundred Millions." The results of their experience were discussed recently by Wayne Davis, professor of psychology at the University of Virginia, who found that in general "the top sales figures were reached by sex books and that books on self-improvement were second in popularity." The leading sex books, in the order of their frankness of title, head the list with 129,000 copies, 112,000 copies, and so on down. "How to Improve Your Conversation" registered 77,000 sales, with "How to Improve Your Vocabulary" a close runner-up at 76,000. "How to Psycho-analyze Yourself" at 40,000 followed close on the heels of "How to Make All Kinds of Candy" at 45,000, and won by a narrow margin over "How to Fight Nervous Troubles" at 39,000. Of the readers of the New York *Times* Book Review who order Little Blue Books through the advertisement carried by that publication, fifty-four per cent bought one or more books on sex, love, marriage, or a related subject. Changes of titles were instructive. "The Mystery of the Iron Mask" sold 11,000; "The Mystery of the Man in the Iron Mask," 30,000. "The King Who Enjoys Himself" knocked down a measly 8,000; "The Lustful King Enjoys Himself" hit the bell with 38,000 sales. And so on. None of which is surprising in a society which is rapidly drifting to paganism. Nor is it surprising that the same society buys tens of thousands of treatises on psychoanalysis and "nervous troubles."

Catholic Authors Who Will Live

AS announced last week in this column, AMERICA is preparing to ask its intelligent thousands of readers to settle a question of our own day that ordinarily would not be answered for a few generations. It is easy enough, now, to say who were the immortal Catholic authors of the thirteenth century, when all writers were Catholic. Easy, too, is it to specify the immortal names in sixteenth-century literature, when the Protestants lodged their first protests. There is not much controversy about the leading Catholic authors of the late nineteenth century, for the lesser ones have been forgotten and the greater ones have been garnered in collections and evaluated by critics and schoolmasters. But we are curious about 1935. Who are our greatest Catholic writers the world over? Who is worthy of being included in the gallery of immortals? Are there fifteen American Catholics who stand out among their contemporary Catholic writers as of maximum ability and who can stand among the non-Catholic authors as equals or superiors? Are there twenty-five Catholic names in the literatures of England, Ireland, France, Italy, Germany, Spain, and Scandinavia who are internationally recognized, or who merit international recognition? Fifty years from now, college students will be told by their professors that this or that author of 1935 was notable, was

influential, was great, was a genius. Time will have sifted out the gold and the sand. Perhaps, this professor, not yet born, will recall that a plebiscite on the subject of the greatest forty Catholic authors of the world was taken by that old-fashioned periodical, AMERICA, far back in 1935. We ask our readers to cast a vote, when the ballot boxes open—in a few weeks.

Conviction for Obscenity

FOR years complaints have poured into this office on the vicious mailing campaign conducted from New York by two or three book-publishing concerns which specialize in sex books masquerading as "scientific works." Complaints to the Post Office authorities in Washington and New York were unavailing, but we are glad to inform our readers now that at last the new United States Attorney in New York, Francis W. H. Adams, took action and ordered his forces to prosecute. The first case brought immediate conviction of three years to the head of the Panurge Press, Esar Levine, by a typical New York jury. Immediately after the conviction, the two alleged heads of the Falstaff Press, another against which complaints have been made, were arrested and their case comes up soon. By one of these firms, 300,000 pieces of mail have been sent out to all classes of people, and in the trial it was brought out that one had been received by a fourteen-year-old boy. It is interesting to note the grounds of conviction: the advertisement itself may be obscene; or the book itself may be obscene, and conviction will follow if the envelope contains information where and how it may be secured; or a scientific book may be considered under the law obscene if it is advertised to persons to whom moral harm may come from it. It has long been a scandal that our mails have been carrying this dirty stuff far and wide, even into England, from which complaints have begun to come. This first conviction should lead to others, and to abolishing advertisements, for instance in the *Scientific American*, which is also carried through the mails. We offer our congratulations to Mr. Adams, and to Assistant Attorney Martin, who handled the case.

Grape to Chalice

THAT the art of wine making partakes of a sacred function is an idea abhorrent to the Prohibition mind, yet one that springs from the Gospel and the sacred liturgy itself. That man may "taste of the fruit of the vine," and that this fruit be pure and perfect, is an age-old achievement of culture. But that the full circuit be traveled from grape to chalice, from Mother Earth through consecration of earth's fruit into the Precious Blood of Christ, is an object worthy of kings, worthy of religious men and angels. As King Wenceslas and other pious monarchs took pride in pressing with their own hands the grapes that were destined for the service of the altar, so today such a winery as that which is under the direction of the Jesuit Novitiate at Los Gatos, Calif., teaches the lesson of reverence for the seal God places on material things. An unexpected tribute was paid not long ago by Luther Whiteman in a wine-grower's trade journal to the delicacy and precision of the work of the famous Novitiate, founded in 1888, and now presided over by Brother Goulet, S.J. The first plantings of wine in California, says Mr. Whiteman, were made by the founders of the Church missions; both in Baja as well as in Alta California. A century before wine was made on any commercial scale in the State, the missions were making sacramental wine for their own use. A picturesque feature of the Los Gatos winery is the row of fifty-five redwood tanks in which the wine is stored and aged. Together with these is a limited commercial trade.

Parade Of Events

INDICES of returning prosperity sprouted. . . . More crooners were back on the job than at any time since the depression started. . . . Building was brisk especially in the matter of new jails. Anticipating a heavy Fall trade New York started work on a new million-dollar prison. . . . Nation-wide additions to insane asylums and juvenile reformatories were providing much employment. . . . To put more color into prisoners' lives, the New York House of Detention for Women was being frescoed. A movement to stick symbolic murals on all cell walls was proposed. Non-frescoed cells retard convict adjustment, it was pointed out. . . . The football season made its bow. . . . For scoring a touchdown a South Carolina halfback was put on the Governor's staff, made lieutenant colonel. . . . Sing Sing won its first game and seems pointed for a big season. New York police sent up a lot of good line and back-field material during the summer. Sing Sing vs. Leavenworth would pack in the crowds, it was said. . . . An impoverished Polish citizen went to sleep, woke up to find himself wealthy, famous and knee-deep in oil. A gusher spouted under his bed during the night. . . . The international situation was said to be in a state of status quo. . . . The fifteenth final ultimatum from the League was handed to Mussolini who sent back Italy's fifteenth final answer. . . . The eruption across the French border of twelve-year-old Hitlerites caused annoyance especially to a French youth whom they stabbed. French boy scouts were being mobilized to repel further Hitler-youth raids. . . . Informed observers said Mussolini would send England a traffic ticket for parking warships.

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Cleveland Honors the Eucharist

GERARD B. DONNELLY, S.J.

IF you take the paved shortcut through the northwestern quadrangle of Cleveland's Public Square, you will be sure to run into the heroic bronze statue of Tom E. Johnson. The Mayor, dead these several years, is the city's most famous personage. He is already a name and a tradition, and indeed he has become the symbol of this metropolis. It is true that local newspaper cartoonists still continue to picture their city under the form and features of old Moses Cleveland. But to the rest of America it is not the old colonial surveyor, but the squat and noble figure of Tom Johnson that serves as the embodiment and symbol of Cleveland's heart and spirit.

Hence it is a queer coincidence that there is graven into the base of this symbolic statue a motto which tells us that Cleveland is a better place to live and die in because it is truly a part of Cleveland's spirit *to serve the mass*. Of course the literal meaning of the phrase is obvious. But you find yourself somewhat startled when you read it in these days of the Eucharistic Congress. For a moment you are tempted to think that the words are designedly Catholic and that somehow or other the community is taking public and reverent notice of the Holy Sacrifice.

This notion would be confirmed by the appearance of Cleveland's streets as I write. The downtown arteries are ablaze with the Papal colors and with huge posters picturing the Sacrament. The town's biggest department stores have turned over their display windows almost entirely to the altar, and the metropolis is indeed taking public notice of the Eucharist. Citizens of every faith are giving a wide-armed welcome to the pilgrims; and civic officials are offering a gratifying cooperation. Protestant churches—and even the Masons (who are also having a convention just now somewhere in the city)—have offered public prayers for the success of the Congress. The contestants in a current political battle have muted their bitter shoutings. The local press has shoved everything else to the back pages, and even when the Louis-Baer result came in over the wires, the newspapers announced it in appreciably smaller headlines than those they gave to the religious rally in the lakeside stadium. "Cleveland has never seen the like," one of the journals has just said editorially; "only yesterday could one realize the Congress's full magnitude and importance."

I wish that we priests could always get the response to our catechism teaching that met Governor Smith's statement of simple dogma last night. Those of us who have lectured on the purpose and end of man either to adults or infants have often enough insisted that "God made me to know Him, love Him, serve Him," and all the rest of the formula. Here is a statement that, important as it is, is hardly of a kind to draw applause from any audience. But at the Stadium last night 43,000 people howled with delight and tossed newspapers into the air when Mr. Smith shouted it out into the microphones.

In fact, if the reader asks what the high points of the Congress have been—up to Wednesday night, I mean, and apart from the magnificent liturgical ceremonies—I would single out three public statements, all of them, it should be noted, made by laymen. This is not to minimize the eloquence of the prelates and the clergy. But people *expect* the clergy to profess the Faith with vehemence and beauty, and during the past three days they have turned out in huge numbers for the sermons, have listened with rapt attention, have been both instructed and enthused. Yet I daresay that the speeches delivered by the three lay orators have furnished the most thrilling moments of the Congress.

Perhaps there is always bound to be something deeply moving in the spectacle of a public man boldly professing his Catholicism before a vast throng of his fellow-citizens. Added to that, there is the peculiar emotion, made up partly of pride and partly of tenderness, that comes from hearing him use the household terms or phrases that we ourselves have used a thousand times, and that prove not only that the man's Faith is the same as our own, but that his feeling towards it, his familiarity with it, and even his very rearing in it, are identical with ours.

Maybe this explains the tremendous ovation that greeted Mr. Scott's speech on the Mass and his stirring peroration on Christ the King. It suggests why Mr. Smith's talk, with its easy, familiar references to Our Lord, Holy Communion, the Good Samaritan, and Calvary, brought his immense audience close to lump-swallowing and tears, and also why his forthright statements of plain Catholic beliefs and principles moved it to frantic cheers. And it is certainly the reason why on a previous evening Mr. Farley's simple words electrified the first huge meeting of the Congress. "As a Catholic," he said, "I am proud to join with 20,000,000 of my co-religionists in offering my homage to the living Presence of Our Lord and Saviour in the Blessed Eucharist. May all be united in the reign of His Divine Majesty, Jesus Christ, King of Peace."

Anybody might have written that; probably most of the clerical speakers said it, or something like it, during the Congress. But coming from the lips of a layman high in public life and in the circumstances described, it had an amazing and a profoundly moving effect.

The Congress, at the time I write, is only half over, with the events scheduled for Thursday still to come. But it is apparent that one thing has already been driven down deeply and permanently into the soul of every Catholic here—a consciousness of unity and fellowship in the Faith.

I know that the words sound vague, or even Evangelistic and uplifty. They smack of the Y. M. C. A. literature or of the Monday-morning newspaper page on yesterday's sermons. But here in Cleveland today fellowship seems a palpable and utterly Catholic reality. A vivid sense of

union with other Catholics all over the world, and indeed a vivid sense of the intimacy of that union, is a thing that not even the most casual visitor to the Congress could possibly escape.

Of course, the sheer crowd has helped to create that awareness. It is common report just now that the numbers who have swept into the city for this event have far exceeded the most optimistic forecasts of the officials. One-hundred-thousand visitors is a conservative estimate, what with the railroads, buses, lake boats, and private cars still pouring fresh pilgrims into the city every day. The crowds are bound to have an effect on you. When you get caught in the middle of the surging mobs in East Ninth Street, realizing, as you must, that every man Jack there has, like yourself, heard the clink of the glass dishes in the hands of the altar boy, sniffed the Benediction incense and the smoking candlewicks or felt the coolth of the marble altar rail against his fingers, why, you cannot help experiencing a very distinct enlargement of your religious social consciousness. You begin to realize how vast the Church is, even here in America. And then you remember that all of its members—many millions more than those in the great streets around you—hold the same Faith as your own, obey one authority, worship at the same altar. Superior Street has become a gigantic stage whereon there are dramatized for you some of the most consoling dogmas of the Church. It is a family you belong to. That is the thing that keeps popping into your mind. All these others speak your own language, breathe the same spiritual atmosphere, are at home in the places where you yourself are at home. It is a family you belong to.

But of course it is not principally in the streets or in the great public rallies, but rather in the mammoth liturgical functions that one is impressed with the feeling of fellowship that I have been attempting to describe. And particularly was this true during the Pontifical Mass that opened the Congress on Tuesday morning. The manager of the Public Auditorium described the crowd as "the greatest ever assembled in the hall since its construction." Never before, in all likelihood, had any of the spectators seen so vast a mass of human beings in one building, let alone so many Catholics. As it waited for the hour of starting, this congregation, utterly quiet, but good-humored and in something of a holiday mood, showed that sort of cheerful chumminess that is to be noticed in any great gathering together of human beings for a spectacle, say, or for a speech, or a game. But no sooner did Cardinal Hayes appear and mount to the spacious sanctuary than the vast number of individuals seemed suddenly to acquire a corporate soul and to be fused into a single unit. For here, in the person of his Delegate, was the Pope, center and guardian of oneness! And there beside him, ready for the altar table were the Bread and the Chalice—symbol and source of unity in the Mystical Body of Christ.

The congregation rose to its feet to listen to the significant Lesson and Gospel of the Mass "Cibavit." It sat to hear Archbishop McNicholas speak movingly of the Eucharist as the secret of Catholic union and bewail the apostasies of individuals, families, and nations that held no belief in the Presence. And then, a few moments later, after the Preface, the entire assemblage sank to its knees for the Canon. Here was a vast gesture of faith and worship that did not fail to thrill deeply every person who took part in it, giving him at the same time—much more powerfully than any sermon could ever hope to give—a vivid realization of the bond that linked him to Christ and His living Church.

No Catholic who attended that extraordinary Mass, or any other liturgical function of this Congress, will ever be able again to think of his religion as an affair between God and himself—alone and isolated from his fellows. The corporate nature of Catholicism, the real meaning of Christian charity, the symbolism of the grains and grapes, the bond between all the members and their Head—these are the lessons that this Congress, by sermon, speech, prayer, innumerable Communions, and awe-inspiring Liturgy has indelibly seared into the minds and hearts of the pilgrims.

A Kentucky Sesquicentennial

THOMAS F. O'CONNOR

THE last few years have witnessed an unusual number of centennial, sesquicentennial, and bicentennial anniversaries of most significant events in American history. Not a few of these have been concerned with outstanding achievements in the expansion of the Church in the New World. It is with one of the latter class that I am here concerned. On Sunday, August 18, the Catholics of Kentucky commemorated with solemn religious services the arrival in the State of the first contingent of the "league" of sixty Catholic families from St. Mary's, Charles and Prince George Counties, Maryland.

The Catholic history of few sections of the land has been so carefully preserved as that of Kentucky. The two Archbishops Spalding, Ben J. Webb, Father William Howlett, the Dominican Father Victor O'Daniel, and Sister Columba Fox, have diligently gathered the details and reconstructed the narrative of these early days. It is not necessary, nor is it proposed here to recapitulate again the story of these heroic years. Rather it is proposed to offer a few observations on the significance of the results of Catholic enterprise that had its beginning in this initial Catholic group migration of 1785.

The members of the party of 1785 were not the first Catholics to take up residence in the Blue Grass State. A decade earlier the names of Dr. George Hart and of William Coomes and family could be found among those who crossed the Alleghenies and settled at Harrod's Town. The settlements, or "stations," established by Harrod and Boone may have harbored others of the ancient Faith of whom no record has survived. The year 1785 marked the real beginning of Catholic migration to Kentucky. In this fact, associated as it is with the vigorous Catholic life that developed in the vicinity of this settlement lies the significance of this anniversary.

It is easy to exaggerate the importance and extent of the accomplishments of our ancestors, especially if their lives were spent amid pioneer conditions, wresting a living from the primeval wilderness. A true picture of bygone days can be constructed only by a strict adherence to the canons of truth, with a due regard to the shadows as well as the lights, to the limitations of accomplishment as well as to the intrinsically glorious nature of these achievements.

Kentucky, it must always be remembered, was never during its early years of settlement what could be called a Catholic State. At no time during the pioneer days of the commonwealth did the Catholics constitute more than a small minority of the population. Of the eight leading Catholic settlements of early Kentucky, all but one were in what then constituted Nelson County. It was in this locality that the vanguard of 1785 and its immediate followers settled. It was here that the numerous works of religion, education, and charity that made the name of Kentucky so justly famous in the Catholic annals of the West had their beginning. That so much was accomplished in so restricted an area and among so limited a flock enhances rather than detracts from the honor due to the Catholic pioneers of the State, and renders fitting the commemoration of the arrival of the Maryland group at Pottinger's Creek in the summer of 1785.

There seems little reason to doubt that the members of the "league" were induced to move to the western country by the hope of bettering their economic condition. They, like thousands of others throughout the Southern States, had come to experience the disastrous results of soil exhaustion resulting from the intensive cultivation of tobacco over many years. The fame of Kentucky as a veritable El Dorado had, on the other hand, been spreading throughout the middle and southern seaboard States. What more natural than that these people of small but sufficient means should seek their success in the new country?

But these pioneers were also possessed of a sense of values. They appreciated the strength and advantages that are to be found in unity. That they were conscious of their priceless heritage of Faith is evident from their repeated efforts to secure the services of a priest. They had found upon their arrival in Kentucky that the soil in the locality of their purchases was far from approximating the fertility advertised by the land agents in the East. But the greater likelihood of receiving the ministrations of a priest if they remained banded together was one of the factors, and a very important one, in reconciling them to life in a rather ordinary agricultural area.

These pioneers indeed had their faults. The early priests who labored among them often found them wanting in the generosity that we of a later day and under different conditions consider a mark of appreciation and gratitude for the services of the Church. Their antecedents as well as the frontier conditions under which they lived go far to explain this attitude. But those among them who continued to remain accessible to the zeal of the missionaries kept the Faith, and both they and their children gave generously of their sons and daughters to carry the message of the Gospel to the settlers on successive frontiers as the area of settlement moved on West, across prairies, plains, and mountains, to the Rio Grande and the Pacific.

The steadfastness of these pioneer Catholic families would of itself perhaps not call for any special comment beyond that accorded thousands of other settlers who throughout the successive expansion of westward settlement faced similar or even severer trials. The particular significance of the migration of 1785 lies rather in the results that followed the establishment of this first Catholic colony on Kentucky soil. The Pottinger's Creek settlement was the nucleus about which developed a number of Catholic settlements and institutions, some of which became justly famous in the history of the Church in the West. The succeeding half-century witnessed this remarkable development within a twenty-mile radius of the little settlement at Pottinger's Creek. The material glory of some of these institutions has long since departed; others continue to flourish with the years.

Two years after the arrival of the original band, the Catholics of Kentucky were visited by a priest in the person of the Irish Franciscan, Father Charles Whelan. Father Whelan remained some two and a half years in Kentucky and was succeeded by the Rev. William de Rohan, who in 1792 built the first Catholic church in the State, under the title of the Holy Cross, at Pottinger's Creek. It is at this site that the sesquicentennial was commemorated.

The Catholic ministry in Kentucky entered on an uninterrupted course with the arrival in 1793 of the Rev. Stephen Theodore Badin, the first priest ordained in the United States. Some time after his arrival in Kentucky Father Badin established his residence on a tract of land a few miles from Pottinger's Creek, which he called St. Stephens. It was from St. Stephens that Father Badin for so many years attended the Catholics of Kentucky. It was there that Bishop Flaget and his party repaired upon their arrival in the diocese in 1811, and there the Bishop established the first ecclesiastical seminary west of the Alleghenies. St. Stephens is now the site of the Mother House of the Sisters of Loretto.

In 1805 the Pottinger's Creek settlement became the residence of the first community of Trappists to come to the United States. Although their stay in Kentucky was brief, they contributed their share in keeping alive and deepening the consciousness of spiritual realities in the coldly materialistic environment of the frontier.

The Trappists were accompanied a part of the way to Kentucky by Father Charles Nerinckx, after Father Badin perhaps the best known of the early missionaries of the State. For nineteen years Father Nerinckx labored on the Kentucky missions, building and beautifying churches and crowning his labors with the foundation of the Sisters of Loretto in 1812. Almost his last work before leaving Kentucky was the construction of a new church at Holy Cross, the same which stands today after more than a century of existence.

The year 1805 also marked the arrival of the Dominican Fathers in Kentucky. Under the Superiorship of Father Edward D. Fenwick they established the first convent of their Order in the United States at Springfield, less than a score of miles from Pottinger's Creek. It was from this foundation that Father Fenwick went out to begin his ministry in Ohio which culminated in his appointment as first Bishop of Cincinnati and earned for him the title of "Apostle of Ohio."

In 1808 Bardstown, a few miles from the settlement of 1785, became the See of the first diocese established west of the Alleghenies. The arrival of Bishop Flaget in his diocese in 1811 marked the beginning of a more intensive development of Catholic life under the direction of the Bishop and with an increased number of clergy. The seminary that had been established in a log cabin at St. Stephens in 1811 was removed a few months later to Poplar Neck, near Bardstown, where it became known as St. Thomas Seminary, where, except for a few interruptions, it remained for over half a century, sending out scores of priests to keep alive and spread the Faith throughout the western country.

The works of Christian education and charity were placed upon a firmer foundation in 1812 by the establishment early in that year, by Father Charles Nerinckx, of the first distinctly American congregation of Religious women, the Sisters of Loretto, and the foundation, a few months later, of the Sisters of Charity of Nazareth by Father John B. David. Less than a decade later a third Kentucky community was established by Father Thomas Wilson, O.P., who in 1821 founded a community of Dominican Sisters near Springfield. All three communities were established and still flourish within a score of miles of the original Catholic colony at Pottinger's Creek.

Higher education, too, was looked after in this then unique corner of the West. Soon after their arrival in Kentucky the Dominicans established St. Thomas College at Springfield. St. Joseph's College, Bardstown, and St. Mary's College, in Marion County, both founded by secular priests and later taken over for a time by the Jesuit Fathers, continued for many years to carry out the purposes of their original foundation, and sent forth a distinguished alumni to shoulder the burdens of Church and State in Kentucky and neighboring States.

With the passing of years and the shifting of the centers of population which followed the heavier immigration of the middle decades of the nineteenth century, the Catholic settlements of Kentucky were overshadowed in numbers by the newer metropolitan centers. Few localities, however, can harken back to a more splendid epic of pioneer beginnings than the Catholic communities that grew up in the vicinity of the Pottinger's Creek settlement.

Red Councils of the Unemployed

JOSEPH F. THORNING, S.J.
Special Correspondent of AMERICA

IN the first two articles in this series on Communism, it was emphasized that the 31,000 active, bona-fide members of the Communist party in the United States could never be considered apart from the large number of their sympathizers and affiliates. It was noted that the Communist chieftains themselves estimate that they have been able to exercise a direct influence over 1,500,000 people who do not give formal adherence to the party platform.

Now the most numerous affiliated group consists of 250,000 men and women organized in what are called the National Unemployed Councils. These councils have headquarters in thirty-eight cities situated in thirty-six States (there are two each in New York and Illinois.) The national office is located in Room 436, 80 East Eleventh Street, New York City. It stands to reason that the Communists have concentrated control of this organization in the hands of their active party leaders. Israel Amter, for example, is national chairman of the National Unemployed Councils, while Herbert Benjamin, another Communist intellectual, is national organizer of the group.

Stung by the criticism of the German delegate to the Communist International at Moscow on July 29, 1935, William Pieck, who criticized the failure of the American Communist section to interest more than ten per cent of the unemployed, Earl Browder, declared:

> We presented a demand for unemployment insurance which has been introduced in the form of a bill in Congress. Millions of copies of this bill were printed and distributed among workers' organizations through the country. We have won enormous support for this plan, although all opposed it in conjunction with leaders of the Socialist party.

Then, making no secret of the plans and purposes of the American Communist party, Mr. Browder went on to indicate the activities of the National Councils of the Unemployed: "The party has taken the leadership in organizing mass movements of the unemployed and has started a campaign to unite all organizations of the unemployed in the United States."

In other words, the Secretary General of the party in the United States and newly elected Vice President of the Communist International throughout the world, clearly admitted that his comrades had just awakened to the possibilities for a "mass movement" among the workless of the land. Browder's eyes were opened by the pungent criticism of his colleagues in Moscow, who regard the 10,000,000 unemployed of the United States as virgin soil for the implantation of Red doctrines. So impressed was the American delegate that he eagerly joined in a special conference of Communist leaders at Moscow, where plans for propaganda among the workless were elaborated. British, French, and German delegates described in detail the methods which they had found ef-

fective among their fellow-countrymen, urging the American Communists to follow suit. One of the pillars of policy they set up was unyielding opposition to labor camps. According to the Bolshevik mentality, the CCC camps stood in the front row of such "forced-labor" battalions. At the conclusion of the conference on this subject Browder stated that he was convinced that every one of the 10,000,000 people out of work in the United States could be enrolled without fail in the National Councils of the Unemployed.

Shortly after Browder issued this statement in Moscow, the national organizer of the Unemployed Councils, Herbert Benjamin, led a delegation of the jobless from Baltimore to Washington where they conferred with Harry Hopkins, Director of Federal Relief. Apparently the former were given assurances that the needs of their delegation and the people they represented would be accorded greater consideration, because they returned to Baltimore satisfied.

Indeed, this merely illustrates one of the most effective phases of the Communist technique in exploiting a grievance or in striving to show that they alone are successful in attaining results for the unfortunates of society. The first step in the process is to ascertain the names and addresses of those who are enrolled as recipients of relief. Then the Communist agitators circulate among the families on the dole, promising them special attention, prompt medical treatment, additional favors, etc., provided they are willing to become associated with the Communist party or one of its affiliates. If the unemployed man or woman shows a willingness to be helped to special favors on this condition, he or she is brought quickly, sometimes by violence, to the head of the relief line, there to enjoy privileges exclusively reserved for those who are members of the National Unemployed Councils. At every moment in the process, the jobless men and women are assured that "the government owes you a living," and that "there is no reason for you to work for the pittance furnished by work relief," or that "you should be getting much better food and clothing." In short, the Soviets of the unemployed go a long way toward giving the appearance of proving their efficiency to those in need. In fact, the power of these groups reached such a point in Florida last month that the Governor of the State recognized the responsibility of the committees who represented the relief recipients and acceded to their organized demands that more money be allotted for the purposes they outlined.

During the recent WPA troubles in New York City, the *Daily Worker*, professedly the official organ of the Russian Third International in the United States, declared that 500 Federal work-relief employes picketed the relief bureaus in which they were employed by the Federal and State Governments, demanding food and clothes, an increase in pay, shorter hours, and "full rights to organize" themselves on the relief jobs. It was recently disclosed that there are more than 20,000 Communists on the relief payrolls of New York City alone.

This was no sporadic movement. It was the direct result of an edict issued by the Communist officers in this country to "unionize" the new work-relief projects established under the $4,800,000,000 appropriation by Congress. The directions given by party headquarters in New York were to organize for "guarantees" for "rights of Negroes and foreign born," and to set up numerous demands which could serve as issues for agitation and organization among the jobless. Initiation dues were not forgotten in this plan. They were to range from twenty-five cents for members in the South to $1.00 for members in the North. Dues were fixed at a percentage of the salaries paid the worker by the Federal and State Governments. In some cases these did not exceed two cents per week. Orders were given that one of the chief objects of agitation would be the $19 to $94 wage scale fixed by President Roosevelt. And each increase was to be used as a spring-board for higher and higher demands. It is part of the Bolshevik ideology never to be satisfied.

In view of such tactics, is it any wonder that over 6,900 new applications were obtained for the Communist party in 1934 in New York City alone? Incidentally, it may be added that due to certain inefficiencies within the ranks of the local group, only 4,220 of these applications were acted upon, leaving a total of 2,680 that were lost.

Besides the National Councils of the Unemployed, there are several cognate groups such as the Relief Workers Protective Union (organized in FERA and other relief organizations of the Government), the Unemployed Teachers Association, the National Committee against Unemployment, Unemployed Writers Association, the American Federation of Labor Trade Union Committee for Unemployed and Relief, the Relief Workers League, the Homeless Youth of America, the Unattached Youth, the Anti-Mortgage Foreclosure Committee, and the Anti-Eviction Committee. If, as Earl Browder claimed at Moscow, Communist organization among the workless is still in its infancy, it must be a fairly husky baby.

Naturally, this form of activity is concentrated around the relief bureaus in the various cities and villages. In many cases, the social workers and other officials appointed by municipalities or the State to administer relief are among the most vocal exponents of Communist philosophy. The condition of the schools which are supposed to train the FERA workers is deplorable. Appearing before the McCormack Committee Investigating Un-American Activities, Walter S. Steele, editor of the *National Republic* and one of the most competent authorities on this subject, charged that Communistic literature was spread broadcast through the FERA-financed workers' schools and that Communists had been paid public funds for writing on Communism.

Nor can it be denied that the Rev. Ward F. Rogers, who was arrested and convicted of sedition, served as a teacher in a FERA school. When Miss Hilda Smith was detected in the act of promoting Communistic teaching in FERA schools, she admitted that she had planned the whole program, chiefly on the basis of pamphlets prepared by William Z. Foster and Earl Browder. This action of

Miss Smith, I am told by Walter S. Steele, was upheld by Mrs. Franklin D. Roosevelt and Miss Frances Perkins on the ground that "all types of government should be submitted to the students and studied." In the closing days of the session, Senator Pat McCarran charged on the floor of the Senate that social workers in certain localities had encouraged people to get on the relief rolls and to remain there, regardless of opportunities to earn a living.

Furthermore, in Olivet, Mich., the Mayor testified that in the FERA school which was supposed to train teachers for the unemployed it was forbidden to sing the Star Spangled Banner, although the Internationale was frequently chanted with enthusiasm and other Communistic propaganda was so rampant that the citizens of the community would never tolerate a re-opening of this FERA school. In short, there are clear indications that the whole relief program has not only been shamefully exploited by Communist agitators but that elaborate plans have been formulated in order further to divert Government funds to the purposes of disorder, subversions, and revolution.

This is in keeping with the general order issued by Joseph Stalin from Moscow in 1932, when the desperate internal economic situation of the U. S. S. R. necessitated a curtailment of the expenditure annually allotted to the forces of revolution in capitalistic countries. In view of the reduced subsidies which had to be expected by the Communist leaders in foreign nations, Stalin devised the plan of finance which has been utilized on no small scale in the United States, namely, that of securing funds from relief appropriations and advocating more and more liberal measures of unemployment insurance. In this way, the coal strike in New Mexico was prolonged, while in New York during the past few months the same issue has become acute in the operation of the WPA program. Communists and their sympathizers are expected to "pay their own way," to finance themselves by means of Federal money. This scheme, it should be remembered, was openly advocated by the *Daily Worker*. And the point to be emphasized in every instance is that all this is planned, directed, and controlled by an alien organization.

The Utilities Lobby Investigation

FLOYD ANDERSON

CONGRESSIONAL investigations are always interesting—there are so many fascinating developments. There is, for instance, their knack of providing headlines—one for the morning papers, one for the afternoon papers, and so on, day after day, each carefully timed and spaced, each keeping the committee before the public.

And many other curious bits come out of these fact-finding, question-and-answer sessions. One of these minor phenomena is the astounding lack of memory exhibited by businessmen in high positions. They cannot remember their approximate income, whether they control a certain corporation, where they learned of certain facts or received information—their memories, in fact, seem like photographic films on which the sun has shone too brightly. Under the spotlight of a Congressional investigation their memories too often go blank in vital matters.

The most recent investigation in Washington had to do with the utilities lobby fighting the Wheeler-Rayburn bill, and there have been many interesting developments. One of them has reference to the amount of money spent in fighting the bill—and please bear in mind that these estimates are not complete:

Associated Gas and Electric Company	$900,000.00
B. B. Robinson, "independent observer" for A. G. and E.	885.00
Committee of Public Utility Executives	300,000.00
Cities Service (exclusive of any similar expense incurred by its 160 subsidiaries)	200,000.00
Edison Electric Institute	94,757.00
Texas Light and Power Company	33,777.00
North American Company	49,865.00
American Federation of Utility Investors	25,000.00
Total reported to date	$1,604,284.00

These figures, of course, are interesting, but the principal point is just how the money was spent. The Associated Gas and Electric Company is the only organization on whose methods considerable information has been revealed, and it is estimated to have spent the greatest amount of money—nearly a million dollars.

About $100,000 of this money was spent for lobbying telegrams to Senators and Representatives, urging them to vote against the bill. In Warren, Pa., R. P. Herron, an A. G. and E. bond salesman, dictated telegrams to the Western Union manager, using names from a list he had or from the city directory. Western Union boys, in civilian clothes, were used to get signatures to messages against the bills, receiving three cents a signature from whoever employed them, apparently meaning A. G. and E. A Western Union investigation of 400 messages sent from Warren showed that 150 appeared to be authorized or genuine, while 250 were "faked." Curiously enough, when news of the Congressional investigation spread, the Western Union records of these telegrams in Warren were burned, although regulations state that messages shall be kept for one year before being destroyed.

All A. G. and E. managers in twenty-six States were told to destroy their records on lobbying against the Wheeler-Rayburn bill. This bit of questioning is indicative. The witness was E. W. O'Brien, manager of the Utility Investing Corporation (an A. G. and E. subsidiary) in the Erie district:

Q. Did you destroy all your papers in connection with the Wheeler-Rayburn bill?

A. Yes, I set them aside.

Q. And where did you set them aside?

A. The waste basket. Mr. U. E. Beach [head of the securities department of the company] told me we had no further use for

the papers, as we were through with the legislative work.

Q. And Mr. Beach said that he did not want these papers to be around in the event of an investigation?

A. That's true.

The Senate committee also claimed that the A. G. and E. had made repeated efforts to influence the policies of various newspapers, such as the New York *Times*, the Scripps-Howard chain, the various press services, while the policies of the Hearst and Gannett chains seemed satisfactory to A. G. and E. officials.

The corporative structure of the Associated Gas and Electric Company is a difficult one to learn. According to an explanation by H. C. Hopson, given more or less reluctantly before a Congressional committee, the Associated Securities Corporation is a Massachusetts trust, of which the beneficial owners were Messrs. Mange (president of A. G. and E.) and Hopson. This trust owned the Associated Securities Corporation, which in turn owned the Class B, or voting stock, of the Associated Gas and Electric Company, which in turn owned the controlling stock of the 198 subsidiaries located in twenty-six States. This, of course, gave Hopson and Mange effective control of the A. G. and E. system. As Mr. Burroughs, vice president of A. G. and E., stated, they could, if they wanted to, name every officer and every director of every unit covered by A. G. and E. And what was the result of that control?

Stewart P. Ross, assistant counsel for the New York State Joint Legislative Committee to Investigate Public Utilities, made the following rough estimate of Hopson's profits from his private companies which "serviced" Associated Gas and Electric:

1929	$575,000.00
1930	852,000.00
1931	393,000.00
1932	533,000.00
1933	449,000.00
Total	$2,802,000.00

Mr. Ross claimed that cash dividends were suspended in 1931 and stock dividends in 1932 by Associated Gas and Electric, while Mr. Hopson continued to receive huge profits from his private companies employed by A. G. and E.

Here is Mr. Hopson's reply. Before the House committee on August 13 he declared: "That is such a mass of misstatement, distortion, and so forth, that I wouldn't even make an effort to go into it at this time." Again, before the same committee on August 15, according to newspaper reports, Hopson "said his income was derived from his law practice and his own private companies. It is not derived, he insisted, from the A. G. and E."

But was it not derived from Associated Gas and Electric through his private companies? Read this testimony, given before the Senate committee a few days later:

Q. And during all this time certain companies owned by your family have been transacting business with the A. G. and E.?

A. That is true.

Q. And they did engineering work, accounting work, stock-registry activities, for the A. G. and E.?

A. I think that is true. Those were the main things.

Q. Has the A. G. and E. any interest in these private companies?

A. It has not.

Q. And so during the period 1929 to 1933 H. C. Hopson Company and the other private companies, solely Hopson-owned, had a total net profit of $3,187,064?

A. That may be true.

Q. And all of it went to the Hopson family?

A. That may be correct. It did not go to anybody else.

The Senate committee also claimed that Mr. Hopson, members of his family, and J. I. Mange, were the recipients in profits and salaries of $28,259,796.36 in 1929 to 1933 inclusive. In 1926 to 1928, according to the committee, the profits and salaries totaled $1,130,402.31, or a grand total of $29,390,198.67 for the years from 1926 to 1933.

Mr. Hopson, it is reported, emphatically denied the accuracy of this, especially General Gas items of $13,619,150. This stock, he said, was returned to A. G. and E. in 1933 and from it no cash whatever was realized. The committee's reply was that the compilation was based on figures taken from the Associated Gas and Electric books.

There was another peculiar point about Associated Gas and Electric. In its income tax returns from 1925 to 1932, inclusive, it claimed losses. But during the same years it reported to its stockholders profits running in one year as high as $20,000,000. But Mr. Hopson had an explanation for that. It seems that the reports to the stockholders showed only the operating profits, but that the income-tax returns included capital losses as well.

The State of Missouri seems to have sized up the Hopson antics correctly. The Secretary of State ordered suspension of all permits to sell securities of the Associated Gas and Electric system in the State. Referring to the testimony in Washington showing that Hopson had made profits of "more than $2,850,000 during depression years through control of your corporation [Associated Gas and Electric] and affiliated or subsidiary corporations," the report points out that the corporation paid no dividends to its Missouri stockholders. "In other words, your corporation did not keep the faith with its stockholders."

And Associated Gas and Electric, after you have tracked through the corporative subterfuges, is controlled by Messrs. Hopson and Mange.

FULL CIRCLE

Yesterday calls me, and the future calls.
Today no voices whisper airily;
My footsteps echo between sullen walls:
Only tomorrow and the past are free.

Along dim paths and under dripping trees,
Shall I forever stumble in the night;
I who have known the lure of opal seas
And far horizons rounding into light?

Or will the sun, the darkness overpast,
Rise gold and scarlet on the shadowed maze;
And—come full circle—shall I find, at last,
The breeze-swept path to all my yesterdays?

ELEANOR DOWNING.

Sociology

Catholic Action and Temperance

JOHN J. GRIFFIN

NO religious institution or social organization in America opposed more vehemently or more persistently the Eighteenth Amendment to the Constitution of the United States than a well-defined group of citizens in the Catholic Church. From the moment its proclamation became imminent until the day of its final abrogation Catholic churchmen, educators, lecturers, and editors everywhere unceasingly denounced Prohibition as an unjustified invasion of personal rights and the violation of man's imprescriptible liberty.

It was a logical conclusion for the psychologists who understood human nature, as well as for the true patriots and authoritative Christian leaders, to withstand a movement which endeavored to legislate morality into a free people. You cannot force people by law to abstain from a substance which in itself is a created good, and which, when used in accord with right reason, is a legitimate means for human nourishment and satisfaction.

Prohibition accomplished exactly what Catholic thinkers predicted. It bred a contempt for all law, a defiance of public authority, an unparalleled wave of unrestricted drinking, and, by way of climax, it precipitated and consummated widespread destruction of the morals of youth.

The Prohibition Amendment has been repealed, and once more the citizen can indulge his taste for alcoholic beverages, supplied from nature's derivatives, without infringing national law or jeopardizing personal freedom. Prohibition's travesty of temperance is over, and the citizen's right to gratify his gustatory appetite in an ordinate manner has been restored. Unfortunately, the deleterious influences sponsored and fostered by the Eighteenth Amendment have not disappeared with the abrogation of the factual law. The aftermath of Prohibition is the continuance of a nightmare of moral horrors which cannot be dispersed by mythical restrictions or the hypocritical fiction of modern society's "sanctions." No magnificent gesture of freedom or fountain-pen signature can abolish the disrespect for authority, the laxity of morals, the education in self-indulgence, bred by the ignoble experiment of War-time legislation. Reform, to be sound and enduring, must come from within. It must proceed from Christian hearts attuned to faith and grace, Christian souls dominated by the primacy of the spiritual law of charity. It cannot be established by police surveillance or municipal regulation.

Although always opposed to the inherent viciousness of legal prohibition Catholics have consistently maintained that men can be persuaded to live soberly and rationally by the appeal to reason, by the appeal to a man's autochthonous sense of personal dignity, responsibility, and culture. In the sphere of sex, the Church has rigidly adhered to the doctrine that man's passions can be controlled by continence strengthened and sustained by grace, as opposed to unnatural and artificial contraceptives. Similarly, in the matter of liquor consumption she teaches that in the right place, at the right time, and in a manner becoming a creature of God, it is perfectly legitimate to indulge one's ordinate desires, but that it is always a contravention of God's law and human dignity to satiate oneself unto inebriation or to lose control of one's will and senses in unbridled revelry.

Despite a prevalent atmosphere of chaotic moral thinking, organized atheism, and pagan laxity, the Catholic Church must undertake the gigantic task of restoring to America the sanity and sobriety of Christian temperance. Charity begins at home and we cannot remain blind to the perversion of youth wrought in our own Catholic ranks by collegiate modernism and rampant moral-faddism. Too many of our Catholic young men and women, as well as their parents, inured to the ethics of the bootleg era have succumbed to the cynical attitude that "the thrill" of intoxication is a necessary and indispensable contemporary fashion. The silver-flask toter is perpetuated in the tavern habitué and post-terpsichorean inebriate.

No solicitous Catholic thinker familiar with the gravity and universality of existent conditions will deny that it is our imperative duty and a vital necessity to inaugurate a new temperance movement. As in the pre-Prohibition period, Catholic educators must take a permanent interest and prominent part in such renewed activity. We must teach temperance to our school children. Just as in the case of sex, the taste for liquor must be integrated in the minds of our youth in that totality of perspective which embraces the fulness of Catholic life. In former times there existed the laudable custom (long since relegated to a forgotten grave) of enrolling our Catholic youth by solemn pledges to abstain from all kinds of liquor until at least their twenty-first birthday. This voluntary covenant with the Lord was frequently entered into at the time of Confirmation which in those days was customarily administered in the initial days of dangerous adolescence. The psychology of such a pledge is easily recognized by all pedagogues, and experience reveals that such a public promise was, with few exceptions, lived up to as a sacred obligation. Frequently it resulted in a life-time total abstinence, or graduation into parish branches of Father Mathew's Temperance Society.

In our secondary schools and colleges there is an urgent necessity for disillusioning our youth of the fashionable belief that drunkenness must be the inevitable accompaniment of "a good time." Our young men must be impressed with the truth that the use of liquor in excess, and sanctifying grace, form an antithesis, and that alcoholic saturation is not conducive to spiritual vitality, intellectual acumen, or physical vigor. Our Catholic young

women must be convinced that the alcoholic intoxication desecrates the nobility of their womanhood, divests them of their Christian dignity, imperils their probity and integrity, and exemplifies a base surrender to unworthy animal instinct; and that it is an ill preparation for the cherished glory of Christian motherhood.

The temperance movement must be inaugurated by our parish clergy and our Catholic educators. Many have already made a splendid beginning. But its initial impetus must be sustained and developed by the corporate apostolate of the laity engaged in a temperance crusade of Catholic Action. The laity must regiment the laity, thus participating in the apostolate of the hierarchy, and organizing a desperately needed and permanent Legion of Decency. The renewal and revivification of the temperance movement is supremely a work of Catholic Action, the success of which will depend almost entirely upon the ardor and perseverance of Catholic lay apostles.

Verbum satis sapienti. Our Catholic study clubs formulating their program for renewed activity in the Fall should make sure to include in their program the inception of temperance units under the supervision of the clergy. Our Catholic educators and pulpit orators might well take immediate steps to emphasize this aspect of the Catholic Action apostolate in their coming sermons. Above all, Catholic lay leaders should initiate preparations for assemblies to deliberate and plot a course of action envisioning a nationwide renewal of the Catholic temperance movement.

Education

Larger Colleges or Better?

JOHN WILTBYE

I SEE by the papers that our more ancient colleges along the Atlantic seaboard are enrolling the largest freshman classes they have welcomed, or tolerated, for many years. Freshmen seem to spring up from the ground, like Wookey, in Johnson's "Stover at Yale," wherever a registrar opens his office to begin the grinding labors of the day; and there is no denying them. Panoplied with credits, they break into college with the ease of an experienced porch climber scaling his way into the upper rooms while the family is at dinner.

I suppose we ought to rejoice at this thirst for learning. In any case, the matter will not be altered whether we chortle with glee, or sit down upon the ground to moan. High school and college are experiences which every young American of a certain grade in society (and I defy you to define what grade!) must have, just as in the days of my youth it was taken for granted that every child must pass through a period of measles and mumps. I believe that our progressive medical brethren have abolished the mumps and the measles, but the high school and the college abide with us and burgeon so lushly that abolition is unthinkable. They serve a purpose, although it is not always a purpose that the founders of Oxford or of Paris would have recognized. "John was not particularly anxious to go to college," said a parent the other day. "But I couldn't get him a job, or even see one in sight, and so I sent him to college. It will be cheaper in the end."

How many of the x-thousands of freshmen are being dandled on the lap of Alma Mater at this moment, simply because no job was in sight, no one can say. Roger Babson, whose reports I read occasionally, wrote last year that this lack of jobs would probably account for the increased enrolment in the secondary schools. It is at least possible that more than a few Johns are now struggling with freshman schedules simply because there is no place for them to struggle in the world outside. Some, no doubt, will succumb to the lures of college life, and in the end become good students, and I wish I might draw the same comforting conclusion about the majority. But an experience of some years has taught me the futility of throwing a boy into the academic hopper, in the expectation that the results will be academic. College is a mistress to be longed for, to be wooed, to be cherished, when won. . . .

But enough of these dour reflections. Of one college, the press agent reports that the freshmen are not only more numerous than in many previous years, but of a decidedly higher quality. Applicants from thirty-eight States, taken from the upper fourth of their respective classes, were shaken through a series of sieves, every one of a closer mesh, until at last only the fine wheat remained. These young gentlemen are not precisely freshmen. They are still "applicants." During January, 1936, they will be subjected to another examination, and the survivors will then be dubbed "freshmen." About 500 young men took the first tests, and it is believed that in February next the freshman class will number about 100 members.

I rubbed my aging eyes after reading this report. I hope it is true, yet I am slow to hope so daringly. But, as Tennyson relates, in one of his more prosaic moments

> And hope could never hope too much,
> In watching thee from hour to hour,

and in that sort of hope I revel, as often as I come across these sifting plans. For surely, it is time for the American college to abandon its plans that are labeled "larger," and to draw up a new set inscribed "better." This Review recently chronicled the horror which took place in Ohio, when the legislature raised two struggling State normal schools to the rank of "university," while another institution in that State, also supported by the public funds, was reported as wedded to the unique ambition of offering every course, graduate and undergraduate, that was found in any other university in the United States. This particular manifestation of the American college's love of largeness is not common, but other manifestations are. One such manifestation is the pride of some deans in the annual increase in the college enrolment. Once they lay hands on a student, then, like the man who had found a collar that suited him, they never let him go.

I do not mean to insinuate that with ashes poured upon their caps, and with their academic robes rent, they

go down on their knees before the student, begging him to prolong his attendance at dear old Siwash. That sort of thing is not necessary. All that is necessary is a "liberalized" course of studies of the type found in that Northwestern university whose football team flattened out all opponents last year. The most successful appeal in that case was the College of Physical Education. It allowed large and liberal credits for laboratory work, in which footballs, baseballs, oars, and vaulting poles, took the place of the more familiar test tubes, Bunsen burners, manuscripts, and instruments of precision.

I must admit that these excesses are not general.

But, viewing the case as an outsider, since I left college work I have never ceased to wonder at the ease with which most college doors can be opened. Were I the director of a college, I would try to forget the *Alma* for a time and emphasize the *Mater*. A doting creature with a son is, biologically, a mother, but she is better described as a fool whose soft heart will ruin her child. *Alma* does not mean "doting"; I should translate it (well aware of the inadequacy) as "fostering," or "nourishing." Either word will convey the implication of wisdom and strength which is inherent in the real mother. Of course, there is no contradiction between *alma* and *mater*, for a true mother is strong, precisely because she is kindly and gentle, and her love is discerning. But in this country, the college resembles more closely every year the millionaire parent who tells her son that he is not strong enough to work, and then supplies him with money to misuse.

Of course, the college with the applicants screened and sifted from the leading youth of thirty-eight States is not that kind of a mother. I hope that she makes a success of the experiment, and that her example will be followed. It means simply that quality, not quantity, is the objective. I have only one suggestion to offer. Let her cherish the survivors for four years and then endow them with the bachelor's degree. But she need not reject all the failures. These, too, can be cherished, and after four years be dismissed with a certificate showing that they have lived for that period at college. To differentiate this from the baccalaureate, resource can be had to one of President Roosevelt's bright young men, experienced in finding names for the Administration's recovery bureaus. In my humble fashion, I offer, as parallel to the B.A., the symbol FYAC, "four years at college."

COVET NO CROWN OF YEARS

Grieve not for the beautiful young, arrayed in proud
Assurance; hair still bright and heads unbowed
By life's inevitable yoke, or sorrow

Awaiting them, more certain than tomorrow—
Deny them nothing of their heritage:
Beauty and love, or folly's bitter wage.

Pity the old! Covet no crown of years,
No laurels withered, no bays dampened with tears;
Rather a fire quenched suddenly before

It falls in ashes, leaving on the floor,
For palsied hands no warmth, however brief;
To laboring heart, no anodyne for grief.

LOUISE CRENSHAW RAY.

With Scrip and Staff

A PROFOUND problem which confronted the school authorities of Lynn, Mass., at the opening of the school year, has been solved. The court declared that there is no law on the statute books wherewith to inflict punishment upon eight-year-old Carleton B. Nichols, Jr., in the third grade of Breed Elementary School at West Lynn, who refused to salute the American flag and join in singing "America" with the rest of his comrades. The boy gave to the principal of the school, as the reason for his conduct towards the flag, that it "was the devil's emblem." On inquiry, the principal found that the boy's father upheld the stand taken by his son, whom the teacher found bright and exemplary. The father is a machinist at the General Electric Company by day and a distributor of pamphlets and preacher of the doctrines of "Jehovah's Witnesses," formerly the International Bible Students' Association, by night and Sundays. Mr. Nichols, Sr., according to the Boston *Post*, was emphatic in his declaration that "neither his son nor himself, nor any members of his family would violate the tenets of his faith by pledging any allegiance to the 'devil's kingdom.'"

"My children," said Mr. Nichols, "are Christian children. They are taught at home to be obedient, kind, and meek. They are taught that the law of God is the highest authority governing man, and they are also taught to obey every law as long as it does not conflict with God's law." But since the Scriptures say that this world is Satan's kingdom, no one should pledge allegiance to it. The principal quoted the Scriptures on his side, such as "Render unto Caesar the things that are Caesar's, and to God the things that are God's"; but without avail.

The Sunday following, the boy and his father were denounced as "anarchists" by a local Presbyterian clergyman. From the standpoint of ethics based upon the Christian religion very likely they are; though this gnat of a child is a trifle compared with the camels we admit in our Communist-ridden metropolitan schools. But the public schools of the State cannot, by law, recognize religion as the basis of anything. It is another glaring instance of the helplessness of our State educational system when confronted by matters of moral principle. Leaving plenty of loopholes for the unpatriotic, the public schools' treatment of religion as a legal and social fiction undermines the defenses of patriotism itself. It is also a little difficult to see how a Presbyterian can so severely censure a brother for reaching conclusions as to the Scripture through private Bible investigation and private judgment. After all, this is the principle upon which Protestantism is founded.

EQUALLY troublesome is the problem that confronts the relief administrations. Shall or shall not players obtaining livelihood from the ERA be permitted to produce, as a project of the ERA, plays which attack the very Government that feeds them? Such a problem cen-

tered around the figures of W. Duncan Russell, ERA drama director, and Leonard Asher, theatrical director, in the venerable town of Saugus, Mass., the day that young Mr. Nichols was expounding his father's views on the Kingdom of Satan. To foil the players who are planning to produce "Stevedore," the ERA announced, at four p.m. on September 20, "an unscheduled performance of 'Macbeth' in the Saugus town hall," something that Mr. Asher found "strange" and high-handed.

With cast augmented by recruits from New York, who arrived by automobile, the cast managed to slip over to the Repertory Theater in Boston and present "Stevedore." From the stage, Mr. Asher expressed his views on the police and the ERA, while, just to smooth matters:

Albert Maltz, author of "Merry-Go-Round" and "Peace on Earth," flew from New York to represent Clifford Odets, the author of "Waiting for Lefty," in the filibuster. He arrived on a plane which reached Boston at 8:39 o'clock and went to the theater at once.

In a speech on "censorship," Maltz described the alleged activities of the police and ERA as "censorship by euphemism," and declared that it must be broken, or "we shall have censorship without gloves like that in Germany before we know it."

All of which shows that when the Government takes over the drama, it has some moral problems on its hands not unlike those which face it in the field of education.

BIBLE HOUSE, landmark of lower Manhattan, is moving into handsome new quarters on Park Avenue. In the moving truck comes the collection of Bible versions in over 600 languages and dialects, which make Bible House one of the linguistic wonders of the world. But will Bible House take with it the hoary legend that the Reformers liberated Christendom from the "yoke" of the Latin Bible? Father John M. Lenhart, O.M.Cap., writing for the correspondence of the Central Verein, relates that far from scorning the Latin Bible, pioneers of Protestantism cherished it as a valued possession. In the same year that Luther's German New Testament appeared in print, the Lutheran theologian Andreas Osiander published at Basel the first Latin Protestant Bible in two volumes. The Protestant Latin Bible published by Tremellius and Junius in London in 1580 passed through thirty-eight editions, and found its way to the Bible-poor library of John Harvard. Countless Latin Bibles, still more numerous Latin Bible parts and Latin commentaries to the Bible were intended for Protestant ministers and Protestant educated lay persons. "Protestant divines preferred the Latin Bibles to the vernacular. We have a most striking proof of this fact in the chained library at Wimborne Minster, near London." It was the Latin Bible, not the comparatively despised vernacular, which moulded early German, French, and English literature.

Champion collector of rare Bibles in this country is an Episcopal clergyman, the Rev. Edwin A. R. Rumball-Petre, of Brooklyn, N. Y. A few months ago he presented to the Vatican Library a Plantin edition of 1584, in Hebrew and Greek, once owned by an English Catholic missionary, Thomas Worthington. THE PILGRIM.

Literature

Poetry and the Pendulum

EILEEN FLICK

THERE is something about youth which makes it inordinately interested in anything that moves. Think of a kitten mesmerized by the contortions of a bit of string; a puppy, forelegs straightened, waiting to pounce upon a rolling ball; or a child saucer-eyed at the rhythmic swinging of a pendulum.

What is the answer to this peculiarity? No one really knows. Perhaps it is simple curiosity. Or perhaps, and this is what I would prefer to believe, it is the fact that all newcomers to this earth of ours have just won free from the more mysterious rhythm of time, creation, and the universe.

Anyhow, it is certain that, among other things, children love dearly the rhythm of poetry. It is not an acquired taste; it is a natural one. They love it before they learn to read and they love it afterwards. And yet it seems a paradox that, strictly speaking, there is no such thing as children's poetry, for the poems best liked by the children are also thoroughly enjoyed by adults.

For this reason it becomes immediately necessary to distinguish between those notable contributions to the poetry of childhood made by such writers as Edward Lear, Lewis Carroll, Christina Rossetti, Robert Louis Stevenson, and A. A. Milne, and the large amount of commercial verse composed for, or even by, children.

Every generation has witnessed the publication of tons of verses rather grimly devised for the consumption of young readers, and every generation has likewise watched while these same "prayers for a payroll" were promptly tossed aside in favor of literature which was genuine. This is the answer to the unwaning popularity of "Mother Goose," the welcome accorded the works of Walter de la Mare, and the almost hushed reverence with which our tots receive William Blake's matchless "Songs of Innocence."

What is it, then, that children most enjoy in poetry? Our best answer may be obtained from the children themselves. Take "Mother Goose" for example. We immediately find direct, colorful rhymes, rollicking humor, and lively action. Even the sound of "Mother Goose" seems to fascinate them. While the mystery implied by such poems as "There was an old woman," or "Little Nanny-Etticoat," simply sends them into peals of delighted laughter. Add to this the nonsense of "Simple Simon," and the imaginativeness of "Little Miss Muffet," and you have a combination to satisfy the craving for rhyme, repetition, and pantomime that the most fastidious child in the world may possess. In fact, so avidly do the children cherish their Mother Goose books, that when we come to the point of leading them toward their next step in literature, we do well to discover other authors who celebrate this same play spirit of childhood, and so coax them from their nursery rhymes to more advanced forms of poetry.

For this purpose certain verses from Christina Rossetti's "Sing-Song," or Walter de la Mare's "Peacock Pie," may be found helpful. Some of Miss Rossetti's works, especially, very definitely strike the note of the nursery rhymes. For example:

Mix a pancake,
Stir a pancake,
Pop it in the pan;
Fry the pancake,
Toss the pancake—
Catch it if you can.

Next we must remember to be selective in what we put before our children. Only that which strikes the genuine note of babyhood will appeal to them and, for this reason, certain inclusions in collections may readily be found to be too obscure or too advanced. In Stevenson's "A Child's Garden of Verses," the young reader will enjoy only what he is able to appreciate. "The Swing," "Windy Nights," and "My Shadow," will be instantly accepted because they are a very intimate part of the infant's own experience, but any parent may very well find that other pieces from the same book will have to be excluded. And what is true of Stevenson is equally true of other authors, notably Eugene Field, for in "Rhymes for Childhood," probably only "Wynken, Blynken, and Nod," "The Duel," and "The Sugar Plum Tree," are really suitable.

But besides the old stand-bys there is a host of other writers with whom it is also well to familiarize our children. No one should be allowed to miss the delights of A. A. Milne, Mary Carolyn Davies, Josephine Preston Peabody, Rose Fyleman, Annette Wynne, and Ralph Bergengren. Nor should poetry of the value of Carl Sandburg's "Fog," Amy Lowell's "Sea Shell," Vachel Lindsay's "Poem Games," or Fannie Stearns Davis' "Up a Hill and a Hill," be passed over and lost because their authors are what the world still calls "moderns."

And now I would like to mention one form of verse which I think every adult will agree is delightful. I refer to what is so lovingly called "nonsense verse." Probably man's dearest possession will always be his sense of humor, and "nonsense verse" has always been the medium of expression of that sense. To prove the truth of this assertion any adult has only to think for a moment and he will find himself recalling with a glow of delight: "You are old Father William," or "I'll be Judge, I'll be Jury—said the cunning old Fury," from Alice-in-Wonderland. And if he still remembers the time when he read "The Pobble Who Had No Toes," of Edward Lear, or "The King's Breakfast," of A. A. Milne, or Hugh Lofting's "Porridge Poetry," or Laura Richard's "The Phrisky Phrog," I think that he will have to admit bashfully to actually being the one who sat up until he had finished the book while Junior was almost gracious about being carted off to bed.

Later, however, the child comes to an age of sudden seriousness. All at once he becomes interested in persons rather than things, and in deeds, fabulous deeds of valor, accomplishment, and heroism. Now is the time when the epic and the ballad begin to form the mainstay of his literary diet, and if you should find him poring for hours over "The Kalevala," or "Sigurd," or the "Iliad," don't be alarmed at this sudden exhibition of learnedness for it is only very healthy "hero worship."

From enjoyment of the ancient epics it is only a very short step to interest in the more modern poets who have managed to exhibit much of the same spirit and atmosphere. This is the golden opportunity to present Browning's "Hervé Riel," or Tennyson's "Sir Galahad." This is also an excellent time for a first introduction to Byron in "The Prisoner of Chillon," or to Noyes's "Highwayman," or Lindsay's "The Broncho That Would Not Be Broken." But at all events this is the age of high romance and don't let it become completely mired in stories of Dillinger and sagas of the great Wild West!

Finally I would like to recommend a few authors who, while completely Catholic in their writings, are eminently suitable as children's poets—and rather the more desirable for their firm adherence to faith as their inspiration in literature. First among these is Leonard Feeney, S.J., and from his "Towns and Little Towns," parents should be able to select many charming and sufficiently youthful poems. In his latest collection of poems, "Boundaries," Father Feeney has poems that, for children's ears and souls surpass anything he has ever written. He is not a child's poet; nevertheless, his verses strike the authentic note loved by the boy and girl. If, however, Father Feeney should seem too sophisticated in this work, his volume "Gospel Rhymes" was written specifically for children, and is already looked upon as a classic.

Also I would like to mention "The Pink Book of Verse," which was published only last year, and is an anthology of carefully chosen poems ranging from "Hey diddle diddle," to Walter de la Mare. In conclusion I suggest a most delightful book, "Six O'Clock Saints," by Joan Windham, most artfully illustrated by Marigold Hunt. French literature is much richer in poetry and prose written specifically for children than is our English. And the notable phase is that the best writers of France, members of the French Academy, are authors of children's books.

But to return, for a moment, to my pendulum. Our children with their love for rhyme, rhythm, and song—be the reason what it may—have only recently been torn away from a world which is much mightier than our own. Their eyes tell us this with their baffling shadows of angels in their depths. We should not then, deprive them of the beauty of a faith with which they are so unconsciously pregnant. We should not forget so utterly that religion is as beautiful as anything either in this world or out of it—we should not ween them from the romance of the love of God.

Let your children read all the masters of literature that ever touched a pen to paper. Let them saturate themselves in the poetry of the ages. Cater to their lightest whims in rhyme, rhythm, or pantomime, but keep them always close to the realization that the author of the finest rhythm in the universe was also the Creator of the World!

A Review of Current Books

The Early Colonies

THE COLONIAL PERIOD OF AMERICAN HISTORY. I: The Settlements. By Charles M. Andrews. Yale University Press. $4.00.

PROFESSOR ANDREWS has written a masterly work upon the early colonial period of American history. The main portion of his book is devoted to the foundation of Virginia and Massachusetts, though some attention is given to Bermuda, Newfoundland, and Nova Scotia. It is impossible to summarize in a brief review the contents of this important volume. It is a model of scientific historical scholarship. Dr. Andrews has devoted long years of research to the sources, and has synthesized a truly vast amount of material with striking skill. His work is indispensable for all teachers and students of early American history. The style is lucid, and the pictures of early colonial life are often most vivid. From the nature of the case, the book is not light reading. But as a work for consultation and reference it is invaluable.

Modern scientific history is rather disillusioning. Dr. Andrews is not, to use a vulgarism, a debunker. But the romance of early Virginia, and the glamor of primitive Massachusetts, fade considerably beneath the microscope of research. The cavaliers of Jamestown were, as a class, a rather rough crew, while the Pilgrim Fathers, in the mass, were largely reprobates, strictly disciplined by a narrow and bigoted theocracy. The chapters on "Virginia in 1641," "Religious and Political Difficulties in the Bay Colony," and "Aspects of Early Massachusetts Life," admirably present a vivid picture of religious and social life in the earliest two colonies.

It is worth while noting that Dr. Andrews stresses the fact that the Puritans were never more than an aggressive minority in England. They were a *gens electa*, a peculiar people. Dr. Andrews does not indulge in the usual diatribes against Charles I and Laud, an evil legacy of Whig history which still defaces many textbooks. The Puritans were a group of courageous Calvinists, a band "of errant saints whom all men grant to be the true church militant." Their contribution to both English and American history has been exaggerated. Plymouth Rock has bulked far too large in our historical perspective.

Dr. Andrews' frank and detailed account of the religious and moral atmosphere of early Massachusetts is illuminating. One hears much of the severities of the Inquisition, but less is said of the gloomy theocracies which held sway in Geneva, Holland, Scotland, and New England. They imposed upon the masses a Calvinistic yoke heavier by far than that of Torquemada. Indeed that personage appears a jovial embodiment of sweetness and light when compared with a Puritan theocrat.

The make-up of the work is worthy of its contents, which is high praise indeed. LAURENCE KENT PATTERSON.

Shallow Science

SCIENCE AND RELIGION. By N. Bishop Harman. The Macmillan Company. $1.50. *Published September 3.*

THE title of Dr. Harman's book is an attractive one in these days, but it proves top-heavy for his 154 small pages. In this compass he essays to discuss (if not to settle) practically every major effect of religion on human life, from the nature of God to immortality of the soul. Although well written, the author betrays the usual ignorance and shallowness of a scientist when he has left his little field.

Every Catholic will agree with the Doctor in the general thesis he supports: "There is and can be no conflict between true science and true religion." But the way the author tries to prove this thesis is peculiar; it is by the suppression or mutilation of every aspect of religion that he thinks could come into conflict with science.

The author believes "in God, in a personal God," moreover he claims to believe in the same God "in whom Jesus believed." But that is about all he retains of Christianity. To him Jesus was a great man. There is no good in authoritarian religion. Infallibility is a hoax (and the corpse of Galileo is dragged out again!).

> Religion—every religion of every time and every climate—is the binding together as a coherent intelligible whole the knowledge or science that has been gained by men at that time. . . . Men of insight (the founders of religions) have welded these facts into the spirit of their people, and for these this is a religion.

If the doctrines cast out by the Doctor were listed, the heart of religion is gone; or rather, we should say, that the whole *corpus doctrinarum* goes, except one or two small parts preserved in the museum jars of vague unsubstantiality. The inspiration of the Scriptures is considered "naive"; Holy Writ itself mere "folk-lore." The authority of the Catholic Church (that of "mere men"), and the Church itself still exists because the mind of man is "essentially lazy." The creation of man, original sin, the efficacy of prayer miracles, real forgiveness of sins, the resurrection of the body, are given scant courtesy. The miracles of the New Testament are "fanciful romances of folk-lore," and the organic cures of Lourdes "fiction." This expert on opthalmology should join his medical confrères at Lourdes and obtain scientific proof before passing judgment. But with all the talk about the transference of the scientific method, men such as our author persist in leaving it behind when they write of other (and infinitely more important) subjects.

Dr. Harman says that a doctor "is in a peculiarly happy position to discuss the relations between science and religion." The reason is that he deals both with science and with people. If this be true, then the book proves that the author should perfect himself in the fundamentals of scientific method, and should meet more people, especially well-informed Catholics.

For the reader accustomed to such works, the book is harmless and useless. For the less instructed it should be as harmful as similar fatuities have been in the past.

IGNATIUS PEREZ-BECERRA.

The Lord Chancelor

THOMAS MORE. By R. W. Chambers. Harcourt, Brace, and Company. $3.75. *Published August 15.*

IN this year of the canonizations in Rome it would seem almost temerarious to put out yet another life of St. Thomas of Chelsea to the English-speaking world. However, this *Vita* by Professor Chambers is one that not only falls readily into the hands of every student of the English Reformation period, but gives with a startling clarity the meaning of the life and death of St. Thomas to those outside the household of the Faith, even if (as seems the case) the author is not himself a Catholic.

The narration consists of a Prologue, five Acts, and an Epilogue. It is founded upon the authentic documents and records, and its aim is simply to expound the why and the wherefore of Sir Thomas More, Lord Chancelor of England, in the reign of Henry VIII. With a gracious literary skill Professor Chambers re-creates the atmosphere of the days in which St. Thomas lived, and brings him forcibly before our vision as a great scholar and humanist, a great Englishman, and a great European. For, however sourly it may sound in some ears, St. Thomas lived in the days when the Faith was Europe and Europe was the Faith. St. Thomas was a great Englishman because he was a great European, and he was both because he was a great Catholic. Professor Chambers leaves his reader in no doubt about that. He sees in St. Thomas the last great man whose life was spent in that England in which the Catholic glory of the

Middle Ages was as yet undestroyed; and if we would know in what that glory consisted, it is sufficient merely to read of that which was destroyed.

Yet, as the author so pithily points out in his Epilogue, that which was contemned and debased, has burst out into a newer and greater glory; and that which vaunted itself has been humbled to the dust. Buckfast has been rebuilded from its ruins; the hair shirt of Sir Thomas More is a venerated relic in the monastery of the Augustinian Canonesses at Newton Abbot in Devon; while "the stately homes of England," which arrogantly uplifted themselves upon the outraged bones of the monastic houses, are now in the market for what they will fetch!

This is the main theme of Professor Chambers, and because he has, so to speak, got under the skin of the historic facts, it becomes necessary in places to decide whether his interpretation of these facts is in all points accurate. Can it be inferred, for instance, from what Erasmus says of the Saint's early love affairs that his youth had not been altogether blameless? And if that be so, why is it a pity that Cellini did not visit England and give "perhaps even some scandal about Thomas More, which might have dissipated that atmosphere of blamelessness which is the greatest difficulty with which More's biographer has to cope"? And was it in keeping with More's character that the Saint would "not shrink from a little misrepresentation when it will help a friend"?

It is rather too broad a generalization to say that commercialism was to destroy monasticism in England. The monastic houses were plunder ripe for the looters, not because of commercialism, nor even of abuses, but as one of the devastating results of the Black Death. And it is putting a strain upon our generosity when Professor Chambers says we must not attribute any "conscious insincerity" to Henry VIII when that syphilitic Welshman gets the question of the divorce from Queen Katherine somehow snarled up with his conscience—particularly as he was already the father of an illegitimate son and had walked open-eyed into at least two adulterous affairs. After all, Henry VIII was a Catholic, and he knew what he was doing. The author wonders, also, why the Reformation should have moved St. Thomas to such a passion of wrath and fear. The answer must surely be that the Saint saw very clearly that there was no reformation—merely a bludgeon attack on the ancient Faith of Christendom.

Nevertheless, this critical appreciation of St. Thomas and his times does get at the heart of things. It demolishes the captiousness of J. A. Froude and Bishop Creighton *et id genus omne*: it puts the notorious Protestant martyrologist Foxe just where he belongs; and shows that Thomas More was not only a Saint but a sound Catholic democrat who abhorred the totalitarian state and died "the King's good servant, but God's first." The Epilogue is a glorious vindication of all that St. Thomas lived and died for, of what Catholic men and women are living and suffering for at this very day.

HENRY WATTS.

German Classic

DIE KIRCHE UNSERES GLAUBENS. By Von Ludwig Koesters, S.J. Freiburg and St. Louis: B. Herder Book Co. $2.30.

"AN enthusiastic love for Holy Church" was the slogan of one of our recent Catholic conventions. No more appropriate maxim could have been chosen by a Catholic group in this day of Catholic action; no other could indicate so well the spirit that is required of every Catholic today—learned and unlearned, priest and layman. An enthusiastic love, however, to be sincere and effective, must be supported by faith's deep conviction of all the supernatural grandeur which the Church possesses through Christ's institution. Fortunately, not a few books that have been published in recent years are, by their sound and clear exposition of the nature of the Church, perennial fountains of such love. The volume under review will be considered one of the best, although it has not yet appeared in English.

Father Koesters was for many years Professor of Fundamental Theology in the theologate of the German Province of the Society of Jesus at Valkenburg and is now holding the same position in the theologate at St. Georgen, Frankfort. His book shows the hand of the master in almost every paragraph—in richness of content, critical evaluation, and method of presentation. The author's breadth of knowledge and the accuracy of his information (he shows acquaintance with all the published material bearing on his subject) as well as his sound critical sense and exact philology put him in a position to produce this masterly treatise on the Church.

Two years ago Father Koesters wrote the article on this subject for the *Lexikon f. Theol. und Kirche*. The article was so highly appreciated that the author was urged to expand it to book size. The present volume is the answer to that demand. Its thorough and clear exposition carries conviction to the mind, while at the same time its noble, elevated diction and sane enthusiasm fill the reader with a new and ardent love for the Church thus splendidly revealed to him in all its magnificence. An outstanding feature of the book is a masterly development of the Vatican Council's statement that the Church, in itself, in view of its wonderful growth, its great holiness, its unexhausted fruitfulness in good works, its world-wide unity, and its triumphant endurance furnishes mighty and ever-present reason for accepting its claims and affords an unanswerable proof of its Divinely given mission.

Father Koesters has written his book in such wise that it is serviceable for the general reader, for the student, and for the scholar. His presentation of the matter he likens to three concentric circles. The text gives the general reader a thorough demonstration of the Divine character of the Church from an examination of the Church itself. For the benefit of the student more elaborate and detailed discussions of leading points and difficulties are presented in passages printed in small type. The scholar will find a complete bibliography, arranged according to topics, that will guide him in the most thorough study he may wish to make of any phase of the Church's constitution or history.

JOSEPH L. SPAETH.

Shorter Reviews

THE NEW AMERICA—THE NEW WORLD. By H. G. Wells. The Macmillan Company. $1.00.

IT is the "duty of every civilized man to contribute thought, influence, and material help to his effort to make over the worn-out, private capitalism of America . . . into a renascent progressive modern state," contends Mr. Wells in his latest book. And he assures his readers that he has been saying this to everyone he met in America. But it is greatly to be feared that if this recent book is *his* contribution towards the goal he seeks, it will be well for Mr. Wells to continue urging *others* to do the thinking while he busies himself in amassing new, grandiloquent phrases.

"Inexplicit Men" is the term applied by Mr. Wells to the thinkers and spokesmen of America; but the charge of inexplicitness could be brought against his book with far greater reason. Furthermore, we must take for granted that his is the last word on World Courts, Unemployment, Finance, and Economic Health in general. He speaks of our popular or unpopular radio orators as "raucous voices," and expects our agreement without much explanation and less proof. His whole book is something similar, very much similar, to the conversation Mr. Wells tells us he had with President Roosevelt: "rambling and discursive." Had Mr. Wells been less severe and more just in his criticism of America's attempts at economic rehabilitation, had he been less willing to sacrifice clarity, in his book, and at times even truth, for the apparent sake of fine-sounding phrases, the volume might have been acceptable. However, Mr. Wells had to pay for his trip to America.

R. P. L.

MR. ARISTOTLE. By Ignazio Silone. Robert M. McBride and Company. $2.00. Published September 27.

THIS is a very amusing little story about a professional letter-writer in an Italian peasant community. Were the rest of the book of the same caliber, it would deserve nothing but praise. Unfortunately it is not. To give the devil his due, Ignazio Silone writes exquisite prose and Samuel Putnam has turned it into graceful English. That is the only recommendation, and even exquisite prose is not a sufficient justification for the material treated. It is a series of humorous stories about the Italian peasants. They lampoon the stupidity of the Fascist regime and the reactions of the ignorant peasants. That, the Catholic reader might endure were the humor less Rabelaisian, but the treatment of the devotions and festivals of the Church is an insult to Catholic taste and is often blasphemous. It is a strange anomaly that such a discriminating taste in prose should have developed side by side with a taste in humor that could have flourished only in the aroma of the cesspool. This reviewer has no brief for Fascism but the black-listing of this book in Italy makes Mussolini one up. The fact that it is translated into English reflects no credit on the translator or on the publisher. L. W. S.

JAKE. By Naomi Royde Smith. The Macmillan Company. $2.50. Published August 27.

THIS is not just another child-prodigy novel. Based on that threadbare theme of the development of genius for music in a child, and of the sacrificial logs heaped on the divine flame by all who in any way contact the boy, *Jake* manages adroitly to escape dullness, trite situations, and inevitable plot solutions.

The charm of this novel lies apart from the story itself, although the narrative is well planned, logically developed, and dramatically concluded. The appeal of *Jake* is its beautifully drawn portrait of the boy genius. Miss Royde Smith, evidently warmed to a high level of ardor for her story, writes sincerely and with new depth. She has not planned that *Jake* shall be a book of general appeal, however, for she goes into great detail with specific musical compositions, deeply interesting to the trained performer or listener, but, I should think, very dull for the average reader.

Nevertheless, there are in *Jake* enough varied elements to draw many appreciative readers. A novel of achievement, of adventure, of romance: a gallery of portraits of such fascinating people as Boris Braun, Adam, Ephimenko, and Lingard, besides Jake himself. E. B. C.

RAINBOW AT NOON. By Dorothy Walworth Carman. Robert M. McBride and Company. $2.00. Published August 27.

THIS story of second marriage is written with warmth and understanding. The desperate—and the word is used in its strongest sense—struggle of two people to make a success of a second marriage in order to wipe out the failure of firsts that ended in the divorce courts provides considerable food for thought.

Although the author is obviously in sympathy with her hero and heroine, she hasn't provided an attractive picture of the aftermath of divorce. One is tempted to wonder what would have happened to the first marriages if the same effort had gone into keeping them intact that is expended on the preserving of this second chance. Certainly it would seem that it might have been worth the trying if for no other reason than the safeguarding of the security of the two children, Gilbert and Judy. What more telling indictment of divorce than these glimpses of the scars left on childish minds by the irresponsible shattering of a child's security?

"Why did you marry my father . . . if you hadn't of married him maybe he'd of come back to me. . . . Say, I'm wise, I know what mother wants to hear, so I tell her you're terrible. . . . a guy's got to get along. . . . How can the law say where I go. . . . I'm not a dog . . . or a house . . . or anything." H. M.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Wealth Sharing

To the Editor of AMERICA:

In the issue of AMERICA for September 7, we find the article by Marie Shields Halvey a perfect example of "straining at a gnat." She says: "On general principles, I am with these share-the-wealth people. . . ." Why not? They're good Catholic principles. But I note she fears that in the details of execution of such a plan the unworthy, thriftless individuals would share equally with the elect. If she had noted her information she would have found that Huey Long has always stated the benefits go only to the deserving families and also that the home given is to be debt free always and not subject to seizure for debt, thus removing her fear of mortgage trickery.

The writer apparently agrees with the editor of *Nation's Business* in his classification of the unemployed: (1) organized hoboes; (2) institution cases; (3) weak-willed; (4) inefficient; (5) shiftless; (6) thriftless; (7) economic moron. I fail to agree that twenty-two millions of our people lie in the above classifications. There are undeserving among the unemployed but certainly not more than one per cent.

Further: ". . . that $2,500 income—that's a piece of foolishness." The writer doesn't even know her theology. The living wage is an integral part of social justice. To say that "share-the-wealth" is right in principle but wrong in detail is self-contradiction. Either we re-distribute wealth or we don't.

Durham, N. H. DANIEL A. FITZGERALD.

Catholic Millions Uninfluential

To the Editor of AMERICA:

That the national and also international influence of the Catholic Church counts for very little seems to be well proven by recent facts. It took the Catholic Church in the United States, with its million letters of protest, with its special Committee of Bishops, with the Supreme Board of the Knights of Columbus, and finally with a majority of the members of the House of Representatives, many months to secure a statement from President Roosevelt about the persecution of Catholics and the Church in Mexico. And then it was only a brief statement written by the President at the suggestion of Congressman McKeough.

But the Jews are persecuted in Germany. A group of Jewish laymen call on the President. They are heard immediately. Their petition is granted willingly. Within seventy-two hours the State Department issues a statement.

The Emperor of Japan is included in a series of caricatures. The Japanese Ambassador protests without delay. Within a half-hour Secretary Hull issues a statement.

Commenting upon the protest of the Jews against the persecution in Germany, Patrick Scanlan in the Brooklyn *Tablet* of August 3 says: "The quick and official result obtained by a handful of Jews at Washington this week places us, to put it mildly, in a very poor light and a light under which we can neither grow nor be proud."

Commenting upon the Japanese Ambassador's quick and successful protest to Secretary Hull, you yourself wrote in the issue of AMERICA for August 17:

> It does make the casual person wonder why in creation 20,000,000 Catholics in this country, or over 300,000,000 in the whole world, cannot be a little more efficacious in securing an *amende honorable* when not the person of him who is their visible Head, but the Person of their Divine King and Leader Himself is not just thoughtlessly cari-

> catured but maliciously attacked and blasphemed by persons whose responsibility is inseparable from the great powers that be.

Why Catholics are not "a little more efficacious in securing an *amende honorable*" and why "their position nationally is precarious and uninfluential" is told very well, I think, by Michael de la Bedoyere in his essay, "The Drift of Democracy." He says:

> I believe it is hardly an exaggeration to state that in the intellectual and cultural life of the country, Catholicism, despite its growing numbers, counts for very little. Year by year the youth of America passes through the numberless universities where they are trained by teachers who, whether they are idealists, behaviorists, determinists, humanists, or anything at all, are filled with the enthusiasm of lately acquired knowledge about the future of their particular point of view. Catholicism constitutes no serious challenge to this great influence. It is a thing intellectually though not socially apart. There is no prejudice, only indifference. Within its own walls it maintains its power and it can still attract those sympathetic outsiders who are revolted by the crudity of so much that passes for learning, but no one knows how many it loses in exchange. I shall not forget how a student, who had been attending some lectures in philosophy, came to me after the term and expressed his astonishment at hearing a university professor maintaining that there were valid philosophical reasons for believing in the immortality of the soul. He had been brought up as a Catholic, and no doubt had heard what were fundamentally the same arguments from his parish priest. Coming in dogmatic and scholastic language, he thought them long since refuted prejudices; coming from the university, and in the terms of today, he was greatly impressed. This incident is surely typical not only of what is happening in the States, but all over the world. It seems to show that, despite its growth, the Church does not count with the very people who are likely to be the determining factor in the turn our civilization is to take in the near future.

These incidents demonstrating clearly the uninfluential position of Catholicism are worthy of our attention.

Torino, Italy. BROTHER J. O'LOUGHLEN, S.C.

Texas Almost . . .

To the Editor of AMERICA:

Your readers may be interested in a brief report on our Texas campaign to amend our State Constitution, authorizing our State Board of Education to supply free textbooks to all children attending any school in Texas.

I say "our campaign," because scores of thousands of us who are Protestants labored and voted with our Catholic friends and the patrons of other private schools to procure this measure of simple justice. We hardly hoped to win at this first attempt. We knew many leaders of Protestant churches would oppose the amendment from ancient habit, and that the old Ku Klux spirit would be aroused against it. In this we were not mistaken. But we were deeply gratified by the result of the voting on August 24, when more than 200,000 Texans went on record for the amendment. My part in the campaign was, of course, a small one. I sent to many papers over the State a brief statement asking my friends, beneficiaries of the Homestead Tax Exemption Amendment which I first promoted, to vote for the Textbook Amendment, on the ground that since parents of children who attend private schools are taxed equally with other citizens to buy the textbooks which the State distributes free to public school children, they are entitled, in simple justice, to have their children receive the books their taxes pay for.

My old and distinguished friend, John L. Darrouzet, of Galveston, and Robert Kelley, of Houston, planned and guided the campaign. Its immediate objective was not achieved, but the revelation that most of the leading newspapers of the State, and some of the chief Protestant churchmen, were in favor of fair play in this respect, amply justified the effort. The fact that over 200,000 citizens, nearly one-half of them non-Catholics, voted for the amendment, will serve imperative notice upon Texas politicians that our Catholic friends and fellow-citizens cannot permanently be denied equal treatment, in this respect, or any other. Nine years ago this amendment would have been beaten four or five to one. The fact that it barely lacked a majority this year indicates that at no distant day all Texas school children will receive equal justice from their State Government. It is proof that ancient prejudices are rapidly, very rapidly, disappearing.

Houston, Tex. FRANK PUTNAM.

A Convert on Streamlining

To the Editor of AMERICA:

My heartfelt thanks to J. P. D., Detroit, Michael S. Haas, Baltimore, and Bernard Martin, East Orange, for taking up the fight that J. Meredith Smith started about a year ago against what has been so aptly described as "Streamline Praying." My letter, which followed that of Mr. Smith, gave the recent convert's impressions, and I am delighted to find that some who have evidently been Catholics all their lives have the same reaction to such needless haste. The two letters by Marie Duff are typical, I am sorry to say, of the lack of understanding too many Catholics have of their own Faith as well as of that of the Protestant. In a manner that to be charitable I will merely term derisive, she asks what the Protestants have besides form. An unbiased mind knows without asking that the sincere Protestant has as sincere a faith as the sincere Catholic. Mistaken? Yes, but nevertheless sincere. Therefore, according to the teaching of our own Church, the sincere Protestant is a member of the soul of the Catholic Church. The saintly Pope, Pius IX, in an official pronouncement stated this clearly enough for anyone with an open mind to understand. Anna C. Drummond, with misguided zeal, comes to the aid of Mrs. Duff with a quotation from St. Francis de Sales. Taking a quotation to strengthen an argument is a common practice and is used chiefly when the argument itself lacks strength. The atheist and agnostic always maintain that they can prove anything by the Bible, and in doing so select lines or verses without regard to the accompanying text. I do not believe Miss Drummond will deny that when one prays one is expressing one's love of God direct to Him. That being so, I would like to ask how much belief she would attach to the statement of a suitor if he rattled it off so rapidly she had difficulty in understanding what he said? Is not our God entitled to at least as much courtesy and politeness as we ask for ourselves? The answer is obvious.

Both of these ladies seem to have a child-like faith in the ability of Catholics to answer "embarrassing questions." I suggest that they inquire of converts how often the average Catholic was able to answer what seemed to the inquirer a simple and fundamental question. To the Catholic who makes a hobby of the study of theology no questions are embarrassing, but to the average Catholic who learned his catechism as a child because he was required to do so (and then promptly forgot it), almost any question is embarrassing. Mrs. Duff says it is better to say ". . . fifty plus three Hail Marys a day than a few. . . ." I say it is better to say only three with the love and respect due Our Lady and Her Divine Son, than an entire Rosary rattled off in a trance-like manner. "Form, form . . . what else have they?" Is that any reason for us to discard the outward form of reverence and love?

Chicago, Ill. S. F. MCDUFFIE.

Request

To the Editor of AMERICA:

From time to time we receive requests for copies of Vol. 1, No. 1 of our quarterly *Thought*. It may be that some of the readers of AMERICA have copies and would be kind enough to part with them. Their action in response to this request will be deeply appreciated.

New York. F. P. LEBUFFE, S.J.,
Business Manager.

Chronicle

Home News.—President Roosevelt ended his vacation at Hyde Park on September 22 and departed for Washington. He left there on September 26 on his Western trip. On September 20 he accepted the resignation of Joseph P. Kennedy as chairman of the Securities and Exchange Commission. On the same day, he appointed a five-member National Bituminous Coal Commission and a three-member Bituminous Coal Labor Board. The former will administer the Guffey coal-stabilization legislation, and the latter will handle labor problems arising from it. However, on September 22 more than 400,000 bituminous coal miners in twenty-two States went on strike when their representatives could not reach an agreement with the operators. It was hoped that an agreement could be reached quickly. In an address opening the 1935 Mobilization for Human Needs, President Roosevelt stressed the obligation of industry, above all other community elements, to support social-welfare services made increasingly necessary "as industrial life creates new problems of community living." On September 25 the President wrote to clergymen throughout the country asking their observations of conditions in their communities. On September 25 at a press conference, he said that if industry demonstrated its ability to control "chiselers" and to operate voluntarily at standards set by invalidated codes, he saw no need for reviving the codes. On the same day he approved several thousand PWA projects. On September 21 the State Department established an Office of Arms and Munitions Control for the registration of manufacturers and issuance of licenses under the Neutrality Act. On September 25 the President proclaimed a list of arms, ammunition, and implements of war, the makers, exporters, or importers of which must register under the Neutrality Act with the Secretary of State before November 29, after which date exports and imports of these articles may be made only on license issued by the Secretary. The list included only articles of indisputable military use. The Nebraska Supreme Court on September 20 declared the State's relief and old-age pension program unconstitutional. In Louisiana the divided followers of Huey Long fought among themselves, while Representative Dear entered the contest for Governor with the backing of the national Administration. In convention on September 21, New York State Democrats pledged undivided allegiance to President Roosevelt. Ex-President Hoover's friends on September 25 told Republican executive-committee members that he was not a candidate for the Presidential nomination, and that his sole interest was a candidate uncompromisingly opposed to New Deal policies. New York City on September 22 announced plans for a world's fair in 1939 and 1940, commemorating the 150th anniversary of the inauguration of George Washington as first President. The seventh National Eucharistic Congress opened in Cleveland, Ohio, on September 24, with more than 150,000 visitors from all parts of the nation. Public Hall, the second largest auditorium in the United States, proved to be too small for the crowds, and meetings were transferred to the Municipal Stadium. The Congress was closed on September 26 by an address by Pope Pius, broadcast from Castelgandolfo, his summer residence.

Mexican University Re-opens.—Luis Chico Goerne, a lawyer, was appointed director of the National University of Mexico on September 24, and the school prepared to re-open after having been closed for fifteen days under the control of the Leftist bloc of students. Mr. Goerne was formerly head of the faculty of laws. The question of the autonomy of the University remained unchanged. In political fighting in the States of Guerrero and Vera Cruz on September 20 and 23, eight persons were killed, eight seriously wounded, and sixty-three slightly wounded.

Italy Replies to League Proposals.—The Italian Government sent an emphatic and negative reply on September 21 to the proposals formulated by the Committee of Five of the League of Nations at Geneva relative to the Italo-Ethiopian controversy. The committee's proposals were declared unacceptable, as not offering a "minimum basis" for the consideration of Italy's rights and interests. Nevertheless, an opening for further negotiation was left, since no mention was made of refusing any compromise in advance. From every appearance, at Rome, Geneva, and elsewhere, negotiations were already in progress. At Geneva, every effort was made by the Italians to avert the impression that a flat refusal had been made. It was reported that Italy demanded a territorial zone for the construction of a railroad. Ethiopia, on the other hand, declared itself ready to open negotiations immediately on the basis of the League suggestions and communications, also to accept the plan of collective collaboration and supervision which the League proposed in the committee's report, provided that the plan was reviewed every five years. In the meanwhile, the League Council was reported as considering their future action on Italy's reply to be on the basis of Article XV of the League Covenant, which would empower the League members to "take suitable action" if all other means fail. Ethiopian troops were reported mobilizing on the frontiers. Finally, on September 26, the League Council decided to proceed under Article XV of the Covenant. This meant that pending the preparation of the report and recommendations for settlement prescribed by the article, Italy's resort to war would violate the Covenant, and thus expose her to sanctions.

Italian War Activities.—While negotiations continued between the League of Nations and the Italian Government to reach an adjustment in the Ethiopian impasse, Premier Mussolini in Rome continued his active preparations for a campaign. More troops embarked at Naples for East Africa and several prolonged Cabinet meetings

were held. The Premier himself read an address that was broadcast. An appropriation of 1,000,000 lire was made by a Cabinet decree for the construction of aircraft shelters in Messina. Moreover, the Cabinet advanced from thirty-two to fifty-five the age limit within which a man previously held physically unfit for military service may request another examination permitting him to return to the army. Premier Mussolini's one-day mobilization of 10,000,000 announced for September 26 was postponed indefinitely.

British in the Mediterranean.—During the past weeks, the naval and air forces of Great Britain continued to concentrate in the Mediterranean and the Red Sea. All the British ports, at Gibraltar, Malta, about Egypt, were fully protected against submarine and air attacks. The Mediterranean fleet was reported to be near Greece, about 300 miles from the Italian shore. Another strong fleet was anchored at Gibraltar, while the home fleet was maneuvering off Portugal, within reach of Gibraltar. Mine sweepers in comparatively great numbers and mine layers, together with submarine fleets were assembled about the Suez Canal and Egypt. At points between Iraq and Egypt, 900 British planes, of which 600 were fighting planes, were held in preparation for action. Lest the naval assembly be misunderstood, the British Foreign Office issued on September 22 an official communication which stated that the British Ambassador in Rome called on the Italian Under-Secretary of Foreign Affairs and declared that " the movements of the British fleet and the reinforcements of men and material of the British garrisons in the Mediterranean," were not intended " to imply any aggressive intention on the part of His Majesty's Government." He explained that such precautions were taken because of the violence of the campaign conducted by the Italian press against Great Britain, and made it clear that no action by Great Britain would be taken unless some incident occurred which might directly affect British interests. In reply, the Italian Under-Secretary said he was authorized to state that the Italian military precautions in the Mediterranean were " of a precautionary measure and had no aggressive aims."

Dominions Support Britain.—The Trades and Labor Congress of Canada, in session at Halifax, representing 105,000 workers, passed a resolution approving any League of Nations action in imposing sanctions against Italy as an " aggressor nation " and thus agreed with the major opinion of British Labor in support of the British Government's adherence to the League in the Italian-Ethiopian crisis. A statement by Prime Minister Joseph A. Lyons, before the Australian Federal Legislature was to the effect that Australia supported the British policy of upholding the League of Nations covenant in regard to Italy. As for the possible sanctions, he believed that any statement now would be premature, that it should be assumed that no country would violate any of its obligations. He said that his Government " holds very strongly that it ought not by word or action embarrass those earnestly striving to effect a peaceful settlement." The Australian Laborites, however, declared themselves unalterably opposed to any action which might involve Australia in a war. In Egypt, even Nationalist sentiment became more favorable toward Great Britain. The realization of what British protection means became apparent.

Lerroux Cabinet Resigns.—Following unsuccessful attempts of Premier Alejandro Lerroux to compromise with the Agrarians who sought a greater representation in the Cabinet, the Premier announced the Cabinet's resignation on September 20. It had been formed on April 3 of this year. After six days of failure on the part of President Zamora in the formation of a new Ministry it was announced on September 25 that former Finance Minister Joaquin Chapaprieta had succeeded in forming a new Cabinet, another Center-Right Wing coalition. Mr. Chapaprieta while serving as Premier will continue to hold the Finance portfolio. The new Cabinet is the smallest Spain has had since the advent of the Republic and it was largely due to Mr. Chapaprieta's economy plans that Ministries were combined and the total number reduced from twelve to nine. Former Premier Lerroux accepted the post of Foreign Minister in the new line-up at the instance of President Zamora, who felt that in view of the Italo-Ethiopian dispute the nation should have an experienced Foreign Minister. As usual the Socialists and their Left Wing allies refused to collaborate with the Catholic conservatives in any Government. They wanted dissolution of Parliament and new elections. The new Government's program was expected to be substantially the same as that of the outgoing Lerroux Ministry, which was working on Constitutional reforms. The rest of the personnel of the Cabinet includes: Jose Maria Gil Robles, War; Pedro Rahola, Navy; Joaquin Pablo Blanco, Interior; Dr. Lucia, Public Works and Communications; Jose Martinez de Velasco, Agriculture, Commerce and Industry; Dr. Salmon, Labor and Justice; and Juan Jose Rocha, Instruction. On September 21 a court martial at Oviedo fined Javier Bueno, Editor of the Socialist newspaper *Avance*, 70,000,000 pesetas for participation in the October revolt.

Nazi World Unity Envisaged.—The National Socialist Party was reported to be devoting itself to the creation of an international race-conscious German " community of blood." Rejection of assimilation abroad, loyalty to the Fatherland and obedience to Hitler despite foreign citizenship, were said to be the objectives of this new Nazi effort. A plan for the purchase of Jewish firms by a central corporation and their redistribution among " Aryan " business men was proposed by the Nazi Economic Information Agency. A program for wholesale Jewish emigration to Ecuador was presented by leading Jews to the Reich Ministry of the Interior. A grant of land was made for the purpose by the Government of Ecuador. A group of Nazi boys, twelve to fifteen years of age, crossed the French border near Metz and stabbed

a French boy before retiring into Germany. In addition to the warning to Lithuania made by Chancelor Hitler concerning the election in Memel, Foreign Minister von Neurath, Minister of the Interior Frick, General Goering and Dr. Goebbels also warned Lithuania that any infraction of the rights of Germans in Memel would prove a menace to European peace. A press campaign against Lithuania supplemented these statements.

Protestants Suspect Nazis.—Hanns Kerrl, Reich Minister of Church Affairs, announced that the Reich Government would abandon Reichsbishop Ludwig Mueller, appoint a new Church directorate and summon a new national Protestant synod. Dr. Friedrich von Bodelschwingh, who was elected Reichsbishop by the orthodox Protestant clergy two years ago and forced to resign by the Hitler Government, would be appointed chairman of the new directorate, the announcement said. While this proposal appeared like a surrender of the Government to the Protestant opposition, many Protestant leaders viewed it with suspicion fearing it was but a diplomatic maneuver to obtain control of the Protestant body in another way. A Government-appointed directorate, they asserted, even though composed of men from the ranks of the Protestant opposition, would be controlled by the Government which would have the power to dismiss members of the directorate at will. State supremacy over the Church would be the natural consequence, these leaders declared. Two Catholic nuns, Prioress Elizabeth Schulte, formerly located in Reading, Pa., and Sister Therese Dreier, both of the Most Holy Heart of Jesus Mission at Hiltrup, Westphalia, were sentenced to prison for alleged violation of the currency-exchange regulations.

Rally of French Fascists.—On Sunday, September 22, thousands of members of the Croix de Feu, France's Fascist organization, took occasion from the anniversary of the Battle of the Marne to hold surprise rallies in Paris, Lyons, Marseilles and other French cities. The meetings were called on very short notice by Colonel François de la Rocque as a demonstration of the organizing ability, fidelity to orders, and strength of the national organization. Colonel de la Rocque addressed the Paris gathering, which was estimated at 25,000. In his address the Colonel attacked the "Red" wing which he said his followers should shatter. The Croix de Feu boasts that it can muster almost at immediate notice a million members. The same day the Council of Ministers approved the budgetary project for 1936 which not only balances completely on paper but reduces expenditure twenty per cent as compared with 1935.

Kellogg and World Court.—The resignation was made public at Geneva on September 23 of Frank B. Kellogg, former Secretary of State of the United States, from the Permanent Court of International Justice. No explanation, beyond that of inability to attend sessions, was offered by Mr. Kellogg. Possible successors were former Secretary Henry L. Stimson, and Prof. Manly O. Hudson, of Harvard. Mr. Kellogg expressed the view that if Italy and Ethiopia now went to war it would be with the "deliberate intention of breaking" the Briand-Kellogg treaty.

Soviet Divorces.—Announcement was made on September 22 by the Russian Council of Commissars, that the so-called "postcard divorce" system was abolished and divorce procedure reformed. Divorce now could be effected "only with the knowledge of both parties." Alimony allotments, too, were to be withheld from salaries. In May of this year, 2,040 divorces had been registered in Moscow against 4,381 marriages.

Stabilizing Asked in Geneva.—The British and French delegations in the economic committee of the League of Nations Assembly recommended on September 24 that all governments should endeavor, in the words of the British resolution, "to encourage freer trade," and thus pave the way for a return to the international gold standard, according to the policy shown by the United States Government in its recent treaty with Belgium.

Gold Returning to the United States.—Effects of the war threat in Europe were seen in the announcement, made in banking circles, that $8,200,000 of gold had been engaged in London, for shipment to the United States. It was believed that the gold had come out of a private hoard, and it was estimated that about $1,000,000,000 of gold was at present being hoarded in London. Shipments were also engaged from France and Holland.

Trade with Cuba.—A sharp rise in exports to Cuba during the first year of the Reciprocal Trade Agreement benefited agriculture and industrial products of the United States. This trade reached the high level of $51,470,108 during the first eleven months of the agreement, a gain of sixty per cent over the exports during the comparative pre-agreement period. As a result Cuban purchasing power increased, old debts were liquidated and more favorable credit condition now prevails. Cuba has again become one of the leading markets for American products.

The plebiscite on Catholic authors, announced this week and last, will be started on its way next week with an article by Calvert Alexander, author of "The Catholic Literary Revival."

As a contribution to our debate on the Constitution, Michael O'Shaughnessy will contribute "Social Standards under the Constitution," in which he holds that national social legislation is possible without amendment.

The fourth paper by Joseph F. Thorning on Communism will deal with the Youth Movement led by Communists in this country, and will be called "Youth: A Challenge to Communism."

A touching story of childhood will be told by Mary Pitt McRea in "My Catholic Friend."